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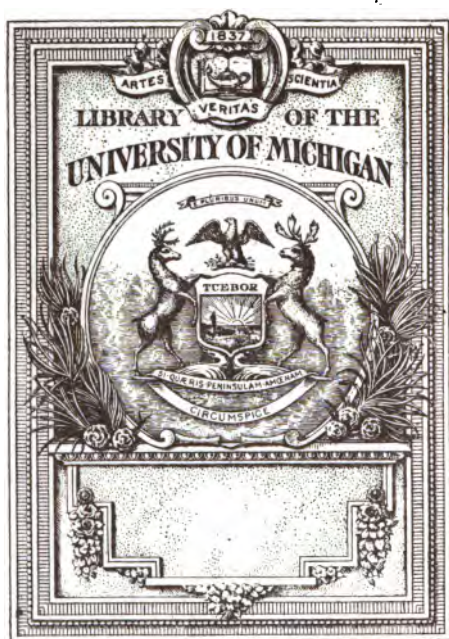
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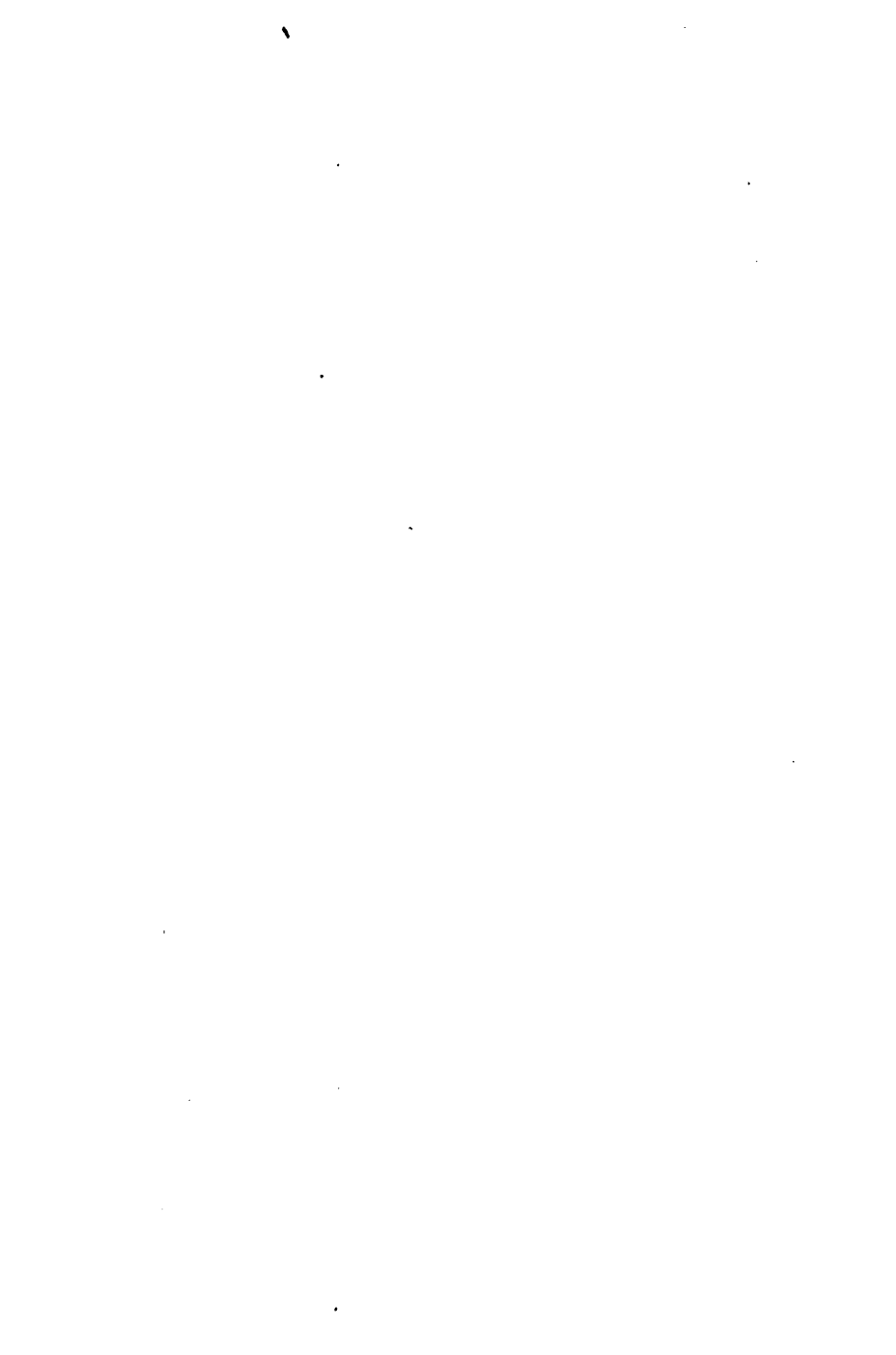
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The Church and the Great War



The Church and the Great War



By

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Social Service, and of the Joint Committee on
War Production Communities*



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Preface

THE churches are in the thick of the greatest opportunity that this generation will ever see. It is, first of all, an opportunity for service, a service to soldiers and their families in ways that are now apparent and well in hand; also to the nation in ways seen at first dimly but now with increasing clearness. It is, secondly, an opportunity to ascend to a new plane of powerful action in the service of men, and to receive a new measure of confidence and gratitude from the nation. This in turn may issue into greater days for the religious spirit when the war is over.

Those who have been nearest to the war, nearest to the Government, and most closely involved in bringing religion to bear upon war-time problems, recognize the opportunity with hopefulness, but with anxiety. They saw the church at first unprepared for the emergency, unprepared in its denominational and inter-church relations and in its community organization, unprepared

also in its vision of the crisis. But the nation was likewise unready, and in the last sixteen months a vast work of correlation and organization has been accomplished. In March, 1917, nobody could have hoped for such a spontaneous and spiritual response from the churches; that we should be so far along with the chaplains and with camp neighbourhoods; that the denominational forces could be so organized and correlated in the General War-Time Commission of the Churches; that Catholic, Jew and Protestant would have so much good will and so many points of contact in national service.

The situation is now strong and hopeful, although much remains to be done. The churches seem to be on the threshold of a new era of high social consciousness as well as of spiritual quickening. It is to help this along, to show in a comprehensive way a little of what is being done, to throw some light upon the path which is likely to be travelled, that this little book has been written and sent on its way. It will be observed that it has to do mainly with the war time service of the Protestant churches, and that it does not attempt to describe or discuss the splendid war work of the Catholic church,

**or of the Hebrew bodies represented in the
Hebrew Board of Welfare Work for the
United States Army and Navy.**

W. M. T.

New York City.

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I

WHEN AMERICA ENTERED THE WAR

AMERICA was lifted all but bodily into the great war: lifted by a powerful Spirit which overcame the divided opinion and unwillingness of the people, so that when on the second of March, 1917, the President read his memorable message before Congress, he spoke at last to a united and positive nation. Those who were present in Washington that night will remember the atmosphere of minds made up, of silent determination, of a gravely joyous taking of our place in the high and terrible adventure.

Something wonderful had occurred. The spirit of a great nation had awakened and risen not only to the menace but to the moral significance of the world conflict. It saw at last clearly the issue of freedom and the stake of the future. Through the confusion of interests and ideals, it saw the old enemy of humanity, selfish force with a will to live by plunder, striking at the freedom

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of the world. It saw France, England, Russia, Italy fighting the battle of humanity and paying the price in blood and treasure; and at last America realized that its place was beside them. That was a glorious hour, the noblest in our history because the most disinterested.

The nation that night entered upon a great adventure for humanity. It had no territory to seek, no enmity to settle, no indemnities to exact, no military establishment to glorify. Its armies were not called, there was little equipment, and its industrial organization for war was not even begun. Yet it made the choice unreservedly, and took its place beside the imperilled democracies of the world. Since that night of the second of March, 1917, through all the confusion and blundering and profiteering and dreadful delays of the dragging months, through all the hindering of those who still do not see, the nation has arisen and prepared and fought with all its power. It knows that the war is necessary and just and that its sacrifices are vicarious.

In coming to ethical decision we are forced to follow the preponderant good, and the democratic movement. For example, the history of each of the warring nations

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has been tainted with greed and stained with blood, and this is true of America. But the Allies are democratic powers struggling for more democracy, while the control of Germany is reactionary, for, as Ferrero said, Germany stopped the peace movement at her borders. Moreover, the guilt of the Germans for the war and during the war, as compared with the Allies, is as the mountains to the first foot-hills. To be paralyzed by the presence of a percentage of evil in one's own ranks, to be unable to see the summits of a people's unselfish devotion and purpose rising above the clouds, is to compromise one's value as an ethical teacher and one's effectiveness for a desperate cause.

The struggle is being waged on the plane of physical things,—of cannon and ships and the bodies of men. Germany forced it there when she stopped the peace propaganda at her borders, tore up treaties, and grasped the sword. But the conflict is profoundly moral. The humblest soldier understands this in part at least and is sanctified by the consciousness. To millions of men Life has a new meaning and death a new fearlessness, because each has become a dedication. Half awakened men from

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the ends of the earth are fighting beside the finest troops of France and England with a courage and effectiveness which gives new hope for backward races.

The spirit that moves the nation is the spirit of God, profoundly ethical, highly sacrificial, and just because it is moral and vicarious, although on the plane where men fight and die, the church has a perfectly clear duty. The church in war time cannot be other than an inseparable part of the life of the people, strengthening them, comforting them, speaking their highest vision and morality, but not separate from them as a voice thundering from the skies. It dare not close its eyes to evil for it is or should be the conscience of the nation, speaking like the conscience of a man's own soul; but neither may it forsake the people and become a thing apart. Whatever voice it speaks must be the voice of Him who is in the midst of the nation, the Soul of democracy, and not the voice of an institution whose responsibility is in heaven and not in the earth. And when one thinks of God in the present world war, one thinks not only of the judgments of infinite wisdom, but of mercy and compassion, demanding the most powerful ministry of faith and consolation

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by the churches of Germany and Austria as well as of the allied nations, and with the most intimate relationship to every people involved in the struggle.

The church is to express the spirit which moves the nation. It is to sustain the conviction that the issues are moral. It is to keep the conflict where it can be vicarious to the end. It is to strengthen the morale of the nation in every conceivable way. It is to do everything within its power, in ways that are clearly within its province, making fullest use of its organization and equipment, to hasten the victory. It is to look ahead to the new brotherhood of the nations which must follow the war. The watchwords of the church to the people are faith, courage, greatness of endeavour; not hesitancy, reservations, moral perplexities, conscientious objections. If as church people we have cause for penitence it is not so much for indefinite sins and a remote share in the guilt of the war, as that we did not see the moral issue earlier, and that we did not go in at once with all our power.

II

THE CHURCH AS A NATIONAL FORCE

ONE of the outstanding results of the first year of the war is a new appreciation of the value of the church for national causes, especially for the education of public opinion. In the beginning it was necessary to press the possibilities of church coöperation upon officials, and upon influential civilians who had been called to Washington to assist in the organization of the nation. And yet here was waiting a powerful institution, planted securely in the center of every neighbourhood in the United States, ready to be used.

To understand the potential influence of the church for the nation in the war, it is necessary to visualize the religious organization of the United States. That involves first a knowledge of these local congregations: the Catholic parish which is always a large parish; the Hebrew synagogue whose members are registered by families; the

vast numbers of Protestant congregations, from little country churches to city parishes with thousands of communicants.

There are 228,000 local churches in the United States, of which 150,000 are rural congregations in communities of less than 5,000 inhabitants. These congregations have 42,044,374 actual members—25,691,774 Protestant, 15,742,262 Catholic, 359,340 Hebrew, 250,340 Greek Catholic. (These statistics are from the United States census reports for December 31, 1916.)

These congregations are well housed, often splendidly housed. In every neighbourhood the church buildings stand out with the school, the post-office and the library; and no other institutions are as universal except the school and the post-office. They are well organized, most of them having existed for a generation at least. With few exceptions these churches have salaried pastors, and many thousands of them have surrounded their pastors with staffs of salaried workers. The last census bulletin reported a total of 191,722 ministers, priests and rabbis.

In addition to actual communicants each local church has a body of adherents, greater in some than in others, according to the

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strength of their community relations. For example, my church in Cleveland had 1,700 members, 900 more in activities, and approximately 1,500 others who came occasionally. It is conservative to estimate that the churches in addition to their members have 20,000,000 close adherents, and that 25,000,000 people go to church on any given Sunday.

The first use made of the local churches by the Government was by the Department of Agriculture in May, 1917. It was suggested to the department that pastors might assist in arousing farmers to speed up food production and food conservation and to stimulate gardening. The use of the churches represented a new contact, which was quickly accepted. Eighty-seven thousand, five hundred letters were sent to Protestant pastors, the larger coöperation between Catholic and Hebrew being not as yet created.

When the Christmas Drive of the Red Cross in 1917 was being organized, it was suggested to Mr. Fowler, that in addition to these mailings to Protestant pastors, an arrangement be made with the National Catholic War Council and the Jewish Board for Welfare Work in the United States

Army and Navy, by which similar letters with official approval and common inclosures might be sent to rectors and rabbis in charge of congregations, asking specific forms of coöperation. This was quickly accomplished, and 140,000 letters were sent out from The United Process Shop in New York to every minister, rector and rabbi in charge of a congregation in the United States.

It has been possible to check up this correspondence in various ways and in many states. The appeal was responded to all but universally. Pastors, priests and rabbis not only spoke before their congregations but thousands of them joined the staffs of speakers, and many of them became managers or assistants in local campaigns.

Since the Christmas Drive, repeated mailings have been sent out for the Government, for semi-governmental agencies, and for national causes (see Appendix 3) either to every minister, priest and rabbi in charge of a congregation, or to selected lists, as for example to country ministers.

The amount of correspondence coming to pastors during the war, involving appeals for coöperation, is so great that the first impulse is to consign most of them to

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the waste basket. But a little consideration will show the unwisdom of such action. The effectiveness of the church depends upon the unanimity with which the churches everywhere respond to these appeals. If pastors will study the use of sermons, announcements, preceding sermons, references during sermons, statements in church calendars and parish papers, action through committee organization, statements before societies of churches, the use of bulletin boards and parish mailing lists, the use of appropriate rooms for Government and Red Cross posters, they will always be able to find some effective method of coöperation.

Requests of the Government are in a class by themselves. They constitute a privilege and an opportunity for service which cannot be denied. The time has come when payment of taxes, Liberty Loans, food production, food conservation, War Savings Stamps and the participation of the people in the struggle to the limit of their power, is a consecration like the sending of our youth to the battle lines,—a consecration to the nation, to the soldiers themselves, to the freedom of humanity. The church better than any other organization has the power to lift these causes up

to this plane. The question of rates of interest on Liberty Loans will then be a secondary consideration, as are the wages of soldiers and the salaries of officers. We should give the money if there were no interest.

As a rule the churches are already giving generous service, and doing so spontaneously; and where local organizers know how to use them, their contribution is of great importance. At Easton, Pennsylvania, early in April, I visited the morning services of seven churches. In the calendars of five of them were appeals for the Liberty Loan. Nine churches were represented in the afternoon at a mass meeting of churches on war-time religious work, and at night three leading congregations united for a similar address. I saw the Liberty Loan posters in a Lithuanian Catholic church. All of these churches had service flags, honour rolls, Red Cross work, and were in close contact with their men in the camps. Easton is largely of Pennsylvania German stock, so that what was done there is of special significance. One finds the same devotion to the National Government on the part of the churches in every state of the union.

III

ORGANIZATION FOR WAR SERVICE

THE value of the church to the nation in the war depends partly upon the clearness of its vision of what to do, partly upon the strength of its convictions, but finally upon the thoroughness of its organization. The thinking of the church was largely crystallized in the Washington Conference of the Federal Council of Churches in May, 1917, and at the same time a beginning was made at the program of action, and at organization. Nobody who attended the conference will ever forget its power, or the restraint and elevation of its discussions.

The next serious task for the denominations was to organize their forces for the war, and for these to be united for quick and common action: a most difficult and impossible thing to do in so short a time, except for the spirit which animated every heart. This was accomplished by the creation of denominational war commissions by the

Protestant churches, and the union of their leaders in the General War-Time Commission of the Churches, created by the Federal Council of the Churches of Christ in America. At the same time the Roman Catholic Church formed its National Catholic War Council, and the various national groups of Jewish synagogues united in the Jewish Board for Welfare Work in the U. S. Army and Navy. The organization of these councils was completed by the early autumn of 1917, and it has been necessary only to bring the leaders of the three war councils together for conference on particular causes, to secure united and immediate action.

These commissions are financed and have been at work for many months in widely ramified forms of service. They have given their attention to the organization of local congregations, to arousing the people to the issues of the war, to providing and equipping chaplains and camp pastors, to strengthening churches and community organization in camp neighbourhoods, to assisting the Y. M. C. A. in securing its secretaries, to the erection of service clubs for soldiers and sailors in America, England and France, to work in centers of war in-

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dustries. The nation is as yet little aware of the magnitude of their service. Boards of Home Missions, Sunday Schools and Young People's Societies have also developed effective war-time service suited to their spheres of action.

The real power of the church, however, lies back in its local congregations. To help them to work out a war-time program was from the beginning a matter of great importance, but they were left for a long period very much to themselves, because of the concentration of attention upon national organization and work in training camps. Finally, attention was turned to them by denominational war commissions, by the Pittsburg Conference of the Commission on Inter-Church Federation, and by the Committee on War-Time Work in the Local Church of the General War-Time Commission of the Churches. The latter committee issued two important pamphlets: A War-Time Program for Local Churches, and A War-Time Program for Rural Churches, which had a total circulation of 70,000 copies and which also became the basis of many denominational programs. These are still available from the General War-Time Commission, at 105 East Twen-

ty-second Street, New York. The rural secretary of the Moravian Church came to New York in the spring of 1917, on voluntary service, to interpret war causes to rural areas and to assist in organizing the rural churches for these purposes.

While most local churches have by this time thoroughly organized their war work, many thousands are still indifferently organized and have but an opportunist program. They do some of the things that are asked of them, but they have not got down to the creation of a war committee, and to hard thinking at what they should do to exert their full power for the nation. It is now important for the denominational leaders to seek out these churches and help them to get thoroughly organized and into the war. We cannot afford to miss the influence of a single congregation.

Another matter which is very necessary, but which is as yet only beginning, is the organization of the churches of communities for war service. This organization has gone farthest in camp neighbourhoods, but even there it is far from completed. The surveys of the Commission on the Church and Social Service, and later of the Joint Committee of War Production Communi-

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ties, reveal an alarming paralysis of action on the part of churches in some of the new centers of war production, due to lack not only of machinery for united action but of sentiment for coöperation. In some cities where federations exist, they lack a sufficient staff of workers to make them equal to the problems involved. A thoroughgoing effort is now forming in the Cincinnati area, another in Cleveland, and the churches of many communities are at work upon the coördination of their forces.

Community federations of churches should consist of at least one minister and one lay representative from each congregation as a basis for organization. Ministers' Associations are not as a rule satisfactory bodies for such responsibilities, since they do not include laymen, and since they are not prepared for problems requiring great labour and sustained attention. An office and a salaried leader of distinct ability are absolutely necessary if much is to be accomplished by any form of federation.

The program of war service for such federations must of necessity grow out of local conditions, based upon careful study. It is apparent, however, that certain things should be undertaken by every federation.

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An effort should be made to complete the organization of local churches for war service. The coöperation of the churches with social and civic agencies should be made definite and influential, the churches acting as an organized and self-conscious unit. The utmost power of the churches for national causes, such as Liberty Loans and War Savings, and for national morale, should be developed. In training camp neighbourhoods, if organization is incomplete it should be finished, and a slackening of service guarded against. In the new centers of war industries, the largest sort of effort will be required to assimilate the new population and to safeguard their social welfare. Federations of churches are in a favourable position to arrange for the study and public discussion of social reconstruction, and for such vital matters as Home Service for dependents of soldiers, restraint of juvenile delinquency, and the welfare of women in industries.

IV

WORK FOR SOLDIERS AND SOLDIERS' FAMILIES

THE church has long since found itself in its work for its own men in the service. The boys went out carrying Bibles from their pastors. Honour Rolls and Service Flags have been up in the churches for many months. Correspondence, packages, knitted articles for winter wear on the sea and in the trenches, preparation of Red Cross articles, are now routine work for the women. Church calendars and parish papers are filled with personal items about the men in the camps and at the front, and these are mailed to them regularly. Nobody need worry about the soldier losing his affection for the home church. Rather it is being deepened, for he is never forgotten.

We have come to an hour, however, when what is done for his loved ones at home means more to the soldier than what is

done for his own comfort and welfare. It is estimated by the Red Cross that five per cent. of soldiers' families will require financial assistance, due to lowered income and the absence of the father from the discipline and life of the family. This will increase as the draft age is extended. The father will not come home at night bringing the life of the outside world to the family. Payment of rents, interest on loans and mortgages, management of home finances, will fall upon many a wife who has never given attention to such details. Upon her also will fall the whole burden of family discipline. The income of the families of unskilled enlisted men will be cut in two, often it will not be one-third of the regular income. Let those who take advantage of war conditions to make excessive profits, including people in camp cities, think of this. These enlisted men have not only offered their lives but their substance, and this is true also of officers. Mothers will go out to work. They will stint themselves in food, in clothing, in medical care. Children will be underfed and will not receive medical attention. Many children will break away from the control of mothers to swell the delinquency of their communities.

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I met an enlisted man, a cook, at Camp Upton, who had been a carpenter in Brooklyn and who at the outbreak of the war was earning four dollars and a half a day. In a conversation at supper he revealed the fact that his wife had been obliged to go to work, that his mother was caring for his family of little children, and that his wife, who was scrubbing the floors of an office building, was aggravating an old malady which should have had surgical treatment long before. Here was a situation in which the care of his loved ones was infinitely more significant than the man's own welfare.

In many remote rural neighbourhoods, especially at the heads of mountain valleys, the pastor will be the most available person in the community for home service work, and in every community his assistance will be invaluable. Realizing this, the Red Cross has mailed a copy of the Manual for Home Service to every pastor in the United States, that he may understand the problem and be better able to give assistance, and it is calling rural pastors together for state conferences. It is a sacred and noble work, which should appeal deeply not only to pastors but to women who are in a position to give voluntary aid as Home Service vis-

itors for the Red Cross. But every family with representatives at the front will reach out silently for the common strength of all. These are days for friendship, for the strength of God, for the comfort of the House of God, for pastoral and neighbourly visitation.

The opportunity of the war for evangelism should also be emphasized. The mood of the hour is faith, not scepticism. Those who thought when the war began that it marked a breakdown of religion and an end of faith, knew little of the realities of religion, or of the needs of the human heart. Men in the trenches have an unusual consciousness of the nearness of God and of the certainty of continued existence. Great numbers of soldiers in the camps and at the front are signing the War Roll. This gives to pastors their opportunity not only to reach their own men by correspondence, but also their kinsfolk and friends. These opportunities will be increased as the casualty lists appear, and they will be so great that no ordinary evangelism will suffice, nothing but a daily quest for souls.

Attention should also be called to the historical value of letters from soldiers. If they are preserved and bound, and finally

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deposited with the archives of the church or in the public or college library, they will become the materials of later history, especially the human and personal materials, which make a past day live again to succeeding generations, but which usually are lost in the passing of time. The First Reformed Church of Allentown, Pennsylvania, beneath the pulpit of which the Liberty Bell was hid when the British captured Philadelphia, realizing the value of this correspondence, has appointed the teacher of history in the high school chairman of the committee on correspondence, with a view to the better preservation of material.

Many churches are already planning to set up memorial tablets or other forms of commemoration, to perpetuate the memories of those of their number who shall have given their lives in the great war. If any one desires to realize the significance of such memorials, let him visit the historic churches of the Confederacy in Charleston, S. C., or Plymouth Church, Brooklyn, with its rich memories of the Civil War.

Churches near training camps have unusual opportunities for war service to soldiers, and are doubly fortunate, if the most exacting and expensive kind of service is

recognized as an opportunity. That they have been quick to grasp the opportunity is known to all who have observed their work in camp neighbourhoods. One who passes up and down the main avenues and cross-town streets of New York is impressed with the display by churches of announcements of service clubs and other ministries to soldiers and sailors. What is true of New York is also true of the camp communities of twenty states.

Churches near camps should manifestly keep open house night and day. They should place every facility of the church at the disposal of the men. They should reach out after them personally to give them happiness and to do them good. They should do their best to make the spiritual ministries of the church supremely attractive and helpful. They should do protective work for the soldiers and for the girls of their congregations, such work as mothers and fathers know well how to do in their own homes. They should take a most energetic part in the social and recreational organization of the zone about the camp.

Big camps and cantonments are being looked after, but lesser camps, such as small aviation camps and groups of soldiers guard-

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ing bridges and property, frequently do not receive careful attention. These men are not protected from temptations as are the men in the big camps, and life for them is trying and monotonous. The churches near such camps are in a position to render most valuable and grateful service to these men.

New training camps, aviation fields, supply depots, embarkation camps, are constantly being built by the Government, and will be during the continuance of the war; so that churches will need to be vigilant and ready for unexpected demands. Local churches near such camps will face a severe trial of their capacity for unselfish service on a large scale. They will also be tested as to their willingness to work coöperatively with other churches and agencies. It is difficult to meet the problems of the cantonment community, especially those relating to the moral safety and recreation of the soldiers, when churches will not work together.

We are clearly entering upon a new period of the war, one in which the first excitement and glamour of the camps is passing into the hard grind of regular work. The war may continue for two or three

years, and churches with other agencies will be put to the ordeal of sustained effort. No matter how long the war continues, there should be no flinching, no flagging of interest, no let-down in service to the soldiers.

If the churches are able to readjust their work to the demands of the war, they will emerge from the war greatly strengthened, with new sympathies, new contacts with the life about them, new community relations, new influence for national causes, new machinery for these forms of service. The war period is as valuable for what it may mean to the future of the churches, as for its more immediate possibilities of service.

V

CHAPLAINS AND CAMP PASTORS

CHAPLAINS constitute an ancient arm of the military and naval establishment of every nation, Christian and non-Christian. Shinto priests accompanied the Japanese forces into Manchuria in the same capacity as orthodox church priests with the Russian armies. The chaplains of the Civil War became famous through such names as Chaplain McCabe and Chaplain Lozier.

But the American chaplain was not in an enviable position when the war began. He was largely out of contact with the churches and out of fellowship with his ecclesiastical body. His ranking possibility was inferior to that in any other branch of the service, and in the army you cannot lower rank without degrading the service which it represents. The chaplains constituted no corps, as do for example medical officers. They were simply a scattered, unorganized, dis-

credited body of men whose selection, appointment and advancement were under the direction of another arm of the service. Under such circumstances it was impossible to develop an effective esprit de corps, or to give proper attention to the spiritual welfare of the army.

Additional to these handicaps were others of a grave character, some of which it is not advisable to mention. It is just to the chaplains, however, to say that they were either inadequately equipped or had no equipment, that there were powerful influences working against them, and that it had been possible for unqualified men to receive appointment through political and personal influences. One amazing fact revealed the attitude of the authorities. In the laws providing for the new army, chaplains were provided only for regiments, leaving nearly one-half of the army not so organized, including hospitals, unprovided with spiritual officers.

The work of the Federal Council of the Churches with the chaplains was reorganized in March, 1917. The General Committee on Army and Navy Chaplains, representing officially the denominations, was organized in place of the chaplains' Wel-

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fare League. It was decided to undertake to secure a reorganization of the chaplains in the army and navy. As a first step arrangements were made with the Secretary of War and the Secretary of the Navy by which the selection and nomination of Protestant chaplains were entrusted to that committee. It then set out to secure the very best of the younger clergy for the service, convinced that this was the first step in the advancement of the service. But at the same time determined but considerate efforts were begun to secure the proper number of chaplains for every branch of the service, to lift the rank of chaplains to a parity with the Medical Corps, to secure their organization in both army and navy as a separate corps under spiritual officers, to provide for their equipment, to arrange for adequate training, and finally to re-establish their contact with the churches.

The new Congressional law provides one chaplain for every twelve hundred men of the entire personnel of the army, and the age limit has been raised to forty-five. The navy has established what promises ultimately to constitute a naval chaplains' corps, under the supervision of an experienced chaplain. A training school for army

chaplains has held its first session at Fort Monroe under the direction of Chaplain Major H. H. Pruden, and subsequent sessions at Camp Taylor, Louisville, Ky. The War Department has not, however, created a Chaplain Corps nor has it appointed a Chaplain General, and in these respects the service is still unsatisfactory.

There has been much discussion as to whether rank is not a bar to the largest usefulness of chaplains with enlisted men. The question at issue is serious. I have become convinced that rank is not a barrier to the largest usefulness of chaplains with enlisted men; but rather that it increases their possibilities for service. It gives them an official status with other officers and with the War and Navy Departments. When chaplains have rank they are not obstructed by military formalities, and they have positive and recognized authority which they are able to use in behalf of their men.

The experience of the Young Men's Christian Association points in the same direction. Their secretaries in France, while civilians, have been allowed to wear the uniform of officers without marks of rank, except for leather puttees; and they have been given the status of officers, in that they live,

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travel and mess with officers, instead of with the men.

Nothing can be done to protect the service from chaplains for whom rank becomes a temptation to vanity, except to guard the entrance doors, and to make the matter a subject for instruction in the training school. To remove rank is to give the chaplain a most unsatisfactory status in the army and navy. To degrade his rank, or to remove the insignia of rank, is likely to result in a humiliation of religion itself in the eyes of the army.

Camp pastors are ministers appointed by various denominational commissions to constitute a connecting link between the churches at home and the denominations, and between the men in the training camps and the churches in adjacent communities. Approximately five hundred of these men have filled a gap not provided for by the organization of the Y. M. C. A. or by the service of the chaplains. They have also represented the churches directly and visibly in the camps, a function very necessary but largely unprovided for in the work of the Association.

In most instances camp pastors have been assigned to regiments without regular chap-

lains, in which case they have been known as Voluntary Chaplains. For example, at Camp Upton, Dr. Manning of Trinity Church, New York, camp pastor for the Protestant Episcopal Church, became chaplain of a regiment, and a Lutheran camp pastor, Rev. Charles Trexler of Brooklyn, was assigned to duty at the base hospital, the only resident minister in a great establishment. The Government has been about fifty per cent. short of regular chaplains since the beginning of the war, and these camp pastors have fortunately been able to fill in the gap. Some of these camp pastors have been men of outstanding influence, the real leaders of the religious forces of a cantonment, as was the case with Dr. Mockridge of Philadelphia at Fort Niagara.

The Red Cross has also required a considerable number of chaplains for its hospital service. Usually these ministers, or their churches, have provided for their maintenance. The nomination of these chaplains has finally been requested of the General Committee on Army and Navy Chaplains; also the nomination of men to act as searchers for the wounded on battlefields.

VI

RED CROSS AND CHRISTIAN ASSOCIATIONS

WHEN the United States entered the war, the Federal Council of Churches began at once the organization of the churches for the Red Cross. Over 600,000 mailings were sent out to pastors and religious periodicals, and the matter was taken up systematically with synods, conventions, presbyters and conferences during the spring and early summer months of 1917. At the same time denominational commissions were at work on the same task, and the churches themselves arose spontaneously to the assistance of the Red Cross. To-day innumerable churches, tens of thousands of them, have either Red Cross work rooms or are organized as auxiliaries. The churches have entered vigorously into every membership drive, every campaign for money, every demand for supplies, and the totals have

been enormous. Repeated mailings have gone out from The United Process Shop in New York to every minister, every priest, every rabbi in charge of a congregation in the United States, asking specific forms of coöperation in the great efforts of the Red Cross.

In addition to this work for the Red Cross, the Commission on the Church and Social Service at the request of Mr. Persons, brought together, in November, 1917, the secretaries of young people's societies, representing 100,000 local groups and 5,000,000 members. As a result, in the spring of 1918 an edition of 750,000 copies of "This Side the Trenches" was issued by the Red Cross, and under the direction of their secretaries, 1,000,000 young people took it up in study classes as a training in citizenship.

A carefully selected list of 500 ministers for Red Cross speakers, representing every state, was next compiled; also a complete calendar of official church assemblies, conventions, conferences and synods. At the request of the Red Cross and with the assistance of the Statistical Bureau of the Foreign Missions Council, a list was compiled of missionaries in foreign lands total-

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ling 7,000 who might reach American residents for membership and contributions for the Red Cross. A second list of large mission centers and of mission hospitals to the number of 269, with details as to physicians, nurses and beds, was compiled that the Red Cross might cable money and authority to them in case of accident, fire, flood, famine, earthquake or pestilence. There have been close relations also with the Department of Civilian Relief since the beginning of the war. One hundred and forty thousand copies of 'The Manual for Home Service' were sent out to the clergy of the nation in March, 1918, by the Red Cross, that the care of soldiers' dependents might be thoroughly understood, and the coöperation of the clergy with the Red Cross secured. This coöperation is now being systematized by regional conferences.

Effective as has been the assistance given by the churches to the Red Cross, their relations with the Young Men's Christian Association have been more intimate and influential. In fact the churches have poured their war energies into the Association and found expression for their patriotism in its work as in no other single channel. The personnel of the Association is almost

wholly from the Protestant churches, and the major part of its funds; and in campaigns for money, especially the last great drive, pastors and congregations gave themselves solidly to their prosecution. Thousands of ministers, the outstanding men of the profession, have given up their pulpits for extended periods of time for service in the camps and in France.

This is as it should be. The same devoted support will be given to succeeding campaigns for funds. The work of the Association makes the strongest kind of appeal because of its spiritual adventure and because of its value to the morale and happiness, and to the moral and spiritual welfare of the young men of the army. The work of the Association will be one of the memorable phases of the great war when its history is written.

In only one respect is the situation not all that could be desired. It has been made clear to the churches that the Association is the church in the camps, but it does not so appear to the soldiers. Except for the ministers who come to speak to them, they see only the efficiency and value of the Association, and they sometimes incline to be critical towards the churches for an ap-

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parent lack of the same qualities, although the churches have devoted themselves to the Association with singular disinterestedness. This impression could be remedied by effective publicity, but it is allowed to remain.

If it were a matter of credit to the church, to raise the question might be unworthy, although there is an ethical question on the other side. But larger issues are at stake. The future influence of the church depends in part upon the confidence and affection of the soldiers. The final matter at issue is the power of the church for its spiritual work in the world. The childhood of the nation is wholly committed to the church, and mainly also its youth. When young men pass thirty, most of them go to church or become secular. To conserve this future ability of the church to minister, is vitally related to the soldiers being made to feel that the Association is the church in the camp, and that the assistance of the church is openly and gratefully recognized.

In the overwhelming interest of the churches in the Young Men's Christian Association the public sometimes overlooks the fact that the Young Women's Christian Association has created great and vital

forms of war-service, and that it has shown an alertness, a capacity for organization on a large scale, and a woman's artistry, which puts it beside the other outstanding civilian forces of the war. In addition to its regular work and the stated uses of its buildings, the Association has specialized on protective work for girls, on hostess houses in cantonments, on industrial service for women who are going into war industries, and on distinctive war-work in France. In each of these fields it has undertaken service of great magnitude.

The hostess houses, totalling fifty-six, with twenty-three others soon to be in operation, with the Catholic Visitors' Houses, constitute the one home touch of the camps. They are most attractive buildings. I have seen soldiers crowding into them of cold evenings after an arduous day of training, for the sight of the faces of good women, and for the suggestions of home comforts. None of the wives, mothers and sweethearts of the soldiers who have visited the camps will ever forget their hospitality.

The secretaries of these houses have also had multitudinous opportunities for service to women of which the world knows little.

For example, in the early days at Upton, distracted wives and mothers of soldiers, who could not speak English, and whose loved ones had been transferred to other camps, were picked up by the guards, wandering about the barracks late at night. They were taken to hostess houses and cared for by the secretaries, and the next day sent back to the city with their anxieties allayed. It was frequently necessary to send them back in charge of secretaries.

The Association has appropriated a large sum for its work with women in war industries, and is preparing to put a hundred new secretaries in this field alone. It has built dormitories to house these young women at Bridgeport, and it will erect a score or more of buildings similar to hostess houses but with fuller recreational equipment, in munition centers. In its protective work for girls, the Association has brought to bear its long experience and wide-spread organization in centers of population in the United States, as well as specialized experience in cantonment communities.

In France, the work includes the Hotel Petrograd in Paris for the convenience of American women in Paris, special workers for nurses at base hospitals, work with

American and French women with the American Expeditionary Forces, and recreational work for the French Government with women employed in munition factories. This foreign service is expanding and taking on new forms month by month.

The Salvation Army has also developed war work in France on a large scale, and it has won the hearts of the soldiers by the bravery of its officers and the character of its service. Its women go into the thick of danger, nursing, darning socks in the dug-outs, offering the soldiers the luxuries of pies and doughnuts. Its huts, with their cheerful music and informal religious meetings, make a genuine appeal to the heart of the rank and file. Observers from the front report that in some respects it is the most popular civilian organization over seas.

VII

RELIGIOUS AND SOCIAL WELFARE IN CENTERS OF WAR INDUSTRIES

A SOCIAL emergency of great magnitude has arisen in centers of war industries, due to the congestion of workingmen and their families around plants engaged in government work. This congestion affects certain basic industries such as ship-building, steel and chemical production, manufacture of ordnance, munitions, nitrate, powder, high explosives, air planes, motor trucks, and other industries directly related to the war. These industries have brought together vast numbers of workingmen from various parts of the country, and it is estimated that from fifty to sixty per cent. of these have families. They have overflowed a multitude of communities and created the most serious problems of housing, general welfare and assimilation of population ever before faced by American municipalities.

The magnitude of the problem is sug-

gested by the following facts. When we entered the war there were 20,000 ship-builders in the United States. By July, 1918, the number has increased to 550,000 and it will probably reach three-quarters of a million. The Delaware River has become the American Clyde, and enormous developments are taking place on the Columbia River, at Seattle, and at various harbours on the Atlantic Coast, the Gulf and the Great Lakes.

In the manufacture of ordnance, small arms and munitions, corresponding developments have taken place at Bethlehem, Pittsburg, Bridgeport, in the government arsenals, and in a multitude of plants widely scattered. Great nitrate and powder plants, such as those at Mussle Shoals, Alabama, the Old Hickory Plant near Nashville, and the big plant at Nitro, West Virginia, have necessitated the building of considerable cities on government reservations. At Nitro 17,000 men have been at work during the summer on houses for workmen and on factory buildings.

Newark expects a total increase of 100,000 population. Bridgeport has been enlarged by 62,000 in three years. Akron has jumped from 69,000 in 1910 to 160,000.

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Erie is having a prodigious growth. The Kenawha River valley from Charleston to Nitro is one industrial district with a seething population. The fabrication plant at Hog Island employs or will employ 30,000 men. It has been necessary to build barracks both within and without the reservation, to plan the erection of new suburbs in South Philadelphia, and to resort to every conceivable effort to transport workers to and from Philadelphia. The pastor of the Methodist Church at Tullytown, a village north of Philadelphia on the Delaware River with a population of 500 souls, reported on the 9th of May that 3,000 men were at work on a factory and barracks, and that it was rumoured that by the late summer 2,000 girls and from 5,000 to 10,000 men would be at work.

In various parts of the country, but especially in the east and the middle west and along the coasts, these amazing developments are taking place. They are grouped in areas such as the Delaware River basin, the Lehigh valley centering in Bethlehem, the New York area, the Columbia River from Portland to the sea, the Mathoning valley, the Kenawha River valley, the Pittsburg area, etc.

This migration of workers has taken place silently but swiftly. At first it was thought that these war industries would be temporary, and the consequent congestion a problem of the war alone. Doubtless this will be true of some of them, but in the main they will be permanent. Ship-builders estimate that it will take ten years to catch up with mercantile shipping, and undoubtedly factories engaged in the manufacture of ordnance and munitions will shift to steel products by a change of tools.

These centers of war industries, therefore, have before them a problem of assimilation of population on a large scale, including housing, recreation, vice control, schools, churches, social and religious agencies, all the requirements of a modern city. To accomplish this assimilation successfully requires every resource that these communities can command, together with reinforcement by the Government in many instances. The happiness, contentment and welfare of these people are also directly related to labour turnover and to large production, therefore to the issue of the war. If housing is poor, if towns are not desirable for the rearing of families, if the new people are not welcomed, labour migrates, turnover piles up,

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expense increases rapidly, production diminishes.

The churches have a responsibility in this work and a great opportunity for service. When a family comes to a new town its first needs are a good home, a good school, a good church. Churches are centers of worship, of training for children, of friendship for all the people. They can be made to assimilate new people if they arouse themselves better than any other single force. They become a great power for the social welfare of these newcomers when once they are definitely and effectively organized for that purpose. But the problems are so great that no ordinary church work will avail; nothing but united effort on a larger scale with reinforcement in many instances from home mission boards and war councils.

The Commission on the Church and Social Service was requested by the General War-Time Commission of the Churches in December, 1917, to investigate the situation and to report back to the Commission, and to the Home Missions Councils at their joint meeting January 17, 1918. A preliminary survey was made and as many communities as possible were studied at first hand before

that date. After the report was made, it was deemed advisable that the Commission on Social Service should go ahead completing the survey and developing experience in the organization of communities, until such time as the home boards of the church could enter the field. Eighteen workers were sent out, many of them giving voluntary service except for expenses.

The experiences of the last seven months have crystallized in the following information and methods. The centers involved fall into four groups; long established communities like Bridgeport, where the problem is mainly one of organization, and strengthening existing churches, with some new building; small communities like Tullytown, suddenly become large centers and requiring reconstruction and enlargement of a revolutionary character; centers like Hog Island, where men are housed in barracks, and the problem is like that of a cantonment; centers like the Old Hickory Plant and Nitro, where houses for families are being erected on government reservations.

The methods developed include: a survey of existing conditions and of social and religious needs, with information as to need of new churches and of reinforcement of ex-

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isting congregations; a census of the new population by industries giving the religious preferences of the people; an organization of the churches to follow up this census, to create seven-day activities, and to offer the friendship, worship and religious education of the churches; the organization of the churches for effective coöperation with other civic and social agencies working for the social welfare of the new population, such as recreation, vice control, public health, housing, and just and safe conditions of labour.

It was possible in July to complete the organization of a Joint Committee on War Production Communities to undertake the organization of the churches for this work. The Joint Committee consists of seven representatives from the Home Missions Council, two from the Council of Women for Home Missions and seven from the General War-Time Commission of the Churches. The office has been established in the office of the Commission on the Church and Social Service with its secretary as executive secretary. An adequate office staff, field staff and financing is being created. In the main, except for the office staff, workers will be assigned by mission boards.

It is the desire of the home boards to meet the large needs of the problem, with methods adjusted to the findings of the surveys. Every effort will be made to avoid denominational competition and duplication, and to set up work on a large scale. New churches will be on a community basis, so that while responsibility for definite fields will be allocated to particular denominations, the churches will be open to all, at least for affiliated membership. The churches will be encouraged to open seven days in the week, with useful ministries and sympathetic understanding of the point of view of workingmen and their families. It is hoped that out of these efforts will finally come a closer relationship by the churches to industrial populations everywhere.

Government munition reservations present an unusual situation. All grounds and buildings are built and owned by the Government, and it is necessary to keep the entire reservation under the strictest military control. It is manifestly impracticable to provide churches for the different denominations, so that it is necessary either to turn the work over to the Christian Associations, or for the Joint Committee, representing the Protestant churches, to concentrate one

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commanding church. At Nitro the Catholics are to have a church, the Hebrews a synagogue, and the Joint Committee have asked for permission to erect a Liberty Church at the civic center. It is the plan of the committee to put in a strong staff, to organize the religious education of the children of the community in thorough manner, and to keep the church open every day. An entertainment hall and gymnasium will not be erected because of the proximity of the Christian Associations.

The Joint Committee will also, at the request of the home boards, extend its field of operations to religious and welfare problems in rural America, in logging camps, in mining regions, in Negro settlements and with seamen. In industrial centers it will seek to develop the work of the churches in closest sympathy and coöperation with the industrial work of the Y. M. C. A. and Y. W. C. A. These are the ideals of the Joint Committee, which are heartily shared by the home boards and the General War-Time Commission.

VIII

SEX MORALITY AND CONTROL OF VENEREAL DISEASES

ONE by-product of the war of immense importance to the future of the nation is the formation of a nation-wide movement for the control of venereal diseases. The ravages of these infections on the fighting men of Europe and Canada had aroused the military authorities of the United States, so that by the time war was declared upon Germany by the United States the War Department and later the Navy were prepared to safeguard the man power of the army by methods of unprecedented largeness and thoroughness.

Fortunately for the welfare of the soldiers, we have had in the Secretary of War an official gifted with social spirit and vision, who has also had long administrative experience in the most highly socialized city in America; a city in which the segregated

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area had been abolished under his administration at the instigation of the Federated Churches, and in which prophylaxis, clinical treatment, publicity for such treatment and humane efforts for the care and treatment of prostitutes had gone a long way on the road of successful experimentation. The Secretary of War knew the national organizations in the field of social hygiene and it became his method, as it had been his method in Cleveland, to call these agencies into conference for the protection of the soldiers in the cantonments and in France. The development of this work was delegated to the Commission on Training Camp Activities, under the direction of Mr. Raymond B. Fosdick. After its initial organization by the War Department, this Commission was extended to include the navy at the request of the Secretary of the Navy.

That venereal infections can be brought under control, that their menace to the health of the world can be eliminated, is now an accepted fact. It is not generally known that these infections are probably of modern origin. Dr. Stokes of the Mayo Clinic expresses the opinion that they were brought to Europe from Hayti by the sailors of Columbus on their return from the

first voyage to the New World. They are not primeval scourges, fixing the punishments of the Almighty upon sex irregularities, but infections which, like others, have been brought from one country to another, as the Black Death came from the Orient to Europe in the Middle Ages.

The methods developed in and around the camps are now widely known. It is necessary here only to outline them in a general way. They involve vice zones about camps, with most drastic control of the social evil and, if necessary, the coercion of recalcitrant authorities, as in Philadelphia. Prophylactic and clinical treatment have been provided for soldiers and sailors, with swift punishment and disgrace for violation. While this does not stop sex immorality, it tends to stamp out venereal infections in the army and the general effect of its publicity has been found to diminish prostitution. But the activity of the military authorities does not stop here. A great educational campaign on the menace of the prostitute, and leading to continence, has been set up in the camps. This campaign includes abundant literature, lectures, instruction by company officers to their men, and the use of motion pictures. Assisted

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by the Sanitary Section of the American Red Cross, and the Civilian Committee on Coöperation for Venereal Diseases of the Council of National Defense, communities about training camps are now far along towards an organization for the control of venereal infections outside the camps parallel to that within the camps.

All this experimentation, this great and rapidly growing organization, could have but one outcome, a nation-wide movement for the control of venereal diseases on the basis of the experimentation in the cantonments; and that is precisely what is now being organized. Beginning with cantonment cities, state-wide action in the states in which they are located is being planned by state boards of health; and at Washington the national movement is being formulated by the national authorities. The fundamental conviction back of the movement is that these dread diseases can be brought under control as tuberculosis is now being brought under control, and that in a generation or two syphilis and gonorrhea may cease to incapacitate men, cease to destroy the health of innocent women, cease to leave their trail of blind, deformed and feeble-minded children.

The methods by which this is to be accomplished are first of all a tremendous effort to educate the public about these diseases, to break through the reticence of false modesty which screens them and beneath which they thrive like rats under an old barn. This education must include a restrained but unqualified instruction of adolescent boys and girls in homes, churches and public schools.

The movement will next include the abolition of segregated areas in cities and towns; the relentless suppression of prostitution and white slavery; the enforced internment, treatment and moral recovery or permanent internment of prostitutes; the provision of abundant clinical and hospital facilities for the treatment of infected persons, and prophylactic treatment for those who are not as yet educated to the point of continence.

All this is of the most vital interest and importance to the churches. The Commission on the Church and Social Service was called into conference in November, 1917, to assist in working out the place of the churches in the movement. The main outlines of the provisional plan adopted provide first for a nation-wide effort to inform the

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clergy about venereal infections, and what is to be done to bring them under control, so as to secure their effective coöperation. It is realized that the clergy better than any other body of men can break through the dangerous reserve which shields these plagues, and can arouse the people to the measures which are necessary to their control. This will be accomplished by addresses, conferences and motion pictures, and it is hoped by the publication and distribution to clergymen of a treatise or manual containing condensed historical and scientific information and the plan of the campaign. The authorities of the churches on religious education are at work in co-operation with the Bureau of Education in Washington on instruction and literature for adolescents.

The crux of the movement will finally come in the organization of communities where segregated vice areas must be abolished, prostitution hunted down, and the women who are its victims given humane and scientific treatment and care, and where the machinery for clinical and hospital prophylaxis and treatment for infected persons must be set up. Churches, and especially ministers' associations and federations

of churches, will have a most vital part in this effort. It will not be so much in the form of discussion from the pulpit, although that will have its place, as in community effort and organization. Churches will naturally take the lead in the abolition of segregated vice areas, in the care of prostitutes, in seeing that scattered prostitution is followed up, and they will have an important part in the strenuous effort which will be required before citizens can be induced to vote appropriations for clinics and hospital facilities, and before physicians can be induced to register cases.

But the churches will have a special interest in the larger questions of sex morality. It may easily come to pass, unless great educational effort accompanies the campaign for control of venereal plagues, that prophylaxis may result in a temporary increase of sex immorality. This would be no argument against prophylaxis if it should prove to be well founded, for the fearful consequences of venereal infections, visited upon the innocent as well as upon the guilty and dying out only after generations of bitter suffering, must be stopped at all hazards. We should have to redouble our educational effort. But to sustain the

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monogamous family, to bring the sex instinct under control in a maximum number of persons, to keep the minds of youth clean and idealistic, to maintain the sanctity of the sex relations, to lift up equal standards of morality for men and women, to keep the home a sanctuary for childhood: these are the permanent objectives of the churches.

As a powerful method of strengthening sex morality and safeguarding the health of each generation, the time is at hand when, in addition to an enforced registration of cases of venereal infection by physicians, clergymen will require certificates of freedom from such infection from those who come to the altars of the churches for marriage. This need not await the development of the larger movement. Clergymen may initiate this requirement by public announcement, as was done by Dean Summer in Chicago. But the action of individual clergymen is greatly strengthened when the clergy of a community pledge themselves to common action.

IX

WAR-TIME AMERICANIZATION OF IMMIGRANTS

FROM three to five million inhabitants of the United States neither speak, read nor write the English language. A few million others, while more or less familiar with English, prefer to use the tongue of other lands, to read a foreign language press, and to worship in services in which no English is spoken. Deeper still is a lack of understanding of the ideals, customs and institutions of the land of their adoption.

While this is perfectly natural, the maintenance of such essentially alien tongues and customs is a bar to the social unity and progress of the nation in peace times, and it has proven the gravest sort of menace in the emergency of war. Not only has the unity of the nation been shaken at a time when it is imperative that it should be strong, but there has been enormous loss of property, serious loss of life, a slowing

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up of national action in a grave crisis, a growing necessity for restraint, an internment of aliens which will involve heavy expense, danger, and inevitable hardships upon innocent people.

It is not necessary that we in America should hear the accents of foreign tongues on our streets with resentment. If Americans were to emigrate in numbers and to live in colonies, they would continue for a generation to speak their mother tongue, and to cherish the customs of the land from which they came. But it is nevertheless perfectly clear that the interests of the United States lie in the rapid and complete Americanization of these immigrants. The sooner they speak and write and read English the better. It is to be recognized that newly arrived immigrants must be addressed in their native languages, but the sooner we are able to discontinue the foreign language press and the foreign language service in churches, the stronger will be the ties which bind all our people together as a nation.

But the problem is broader than a common language, and includes a fundamental knowledge of American history and institutions, an appreciation of the democracy

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which had its beginnings in America at Plymouth and Philadelphia, and an understanding of the principles of religious liberty and tolerance which have been established on this continent.

While the nation has long recognized the importance of the Americanization of immigrants, the war has given it a new significance. We cannot afford any longer to leave the matter to the slow processes of time and association and to ordinary educational methods. It has become imperative to do the work quickly. Hence, the America First movement, with its determination to create a nation-wide coöperation of governmental agencies, chambers of commerce, schools, churches, industries, labour organizations, fraternal orders, and social agencies of every description, and which during the war aims as a first effort attempt to put these millions of our people who cannot speak English into night schools.

The churches are in a position to render most valuable service to this national effort, and they are already definitely correlated in the national movement. And fortunately they can give themselves to it without reservations or embarrassment. All churches and missions in the midst of

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foreign colonies or within reach of them may set up night classes in English, in citizenship, in American history, or may enlarge and extend existing classes. Every church may go out of its way to welcome foreigners, and to seek out diligently any such in its parish. National Home Missionary Societies and City Missionary Societies may seize the opportunity to enlarge their work in foreign sections. Young people's societies may take such work into their devotional meetings and study courses, and Sunday Schools may set up special classes, or assimilate foreigners into existent classes.

City Missionary Societies have the larger opportunity. The time has fully come when in every city the leaders of the denominational organizations should come together, survey the congested areas of cities, decentralize churches that are too near each other, lay out parishes by mutual agreement, divide them out equitably on condition that each denomination so given a territory shall erect and maintain a powerful religious center with necessary institutional equipment. These religious centers will then become influential factors in the Americanization of immigrants.

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But has not the church special functions in this nation-wide program? It can do its part in the educational work required, but can it not also specialize in American ideals? Cannot it be influential in keeping the Americanization movement patient and brotherly, appreciative of those who come to us from other lands, doing its part also to protect them from exploitation?

X

WOMEN IN WAR INDUSTRIES

ACCURATE statistics are not available as yet as to the extent to which women have gone into industries as a result of the war. It is known that in England over a million and a half women have become industrial workers who before the war had never had industrial experience. In the United States probably a million and a half women have already entered war industries, and the number will certainly expand to from two to four millions. American women are slow to enter factories and most employers who before the war had not used women labour are slow to make shift. It goes against the sentiment of the average American, and it requires expensive alterations in plants in the matter of rest rooms, toilet facilities, separate entrances and problems of management due to the necessity of safeguarding women. It can never be forgotten by most employers that

girls must not be thrown under an extra strain of labour or temptation, for the women of to-day will be the mothers of to-morrow. Their motherhood is more vital to the world than their labour, even in war time.

But the necessities of the war are calling to the women of the land. The exodus of alien reservists at the beginning of the war produced a shortage in the labour market. One symptom of this shortage was a large migration of negro workers from the South, which has seriously handicapped the agriculture of the southern states. It is known that farmers were short-handed last season and that there will be an increasing shortage of farm labour during the continuance of the war. Already the employment of women to replace men has made rapid strides, in spite of the relief of the labour market by shutting down on the production of luxuries, and wholesale economies of labour power in stores, transportation and household service. These economies should be pushed to the limit before drawing women from homes. But in spite of all that can be done, as the new draft calls take additional millions of men from productive industry, women will have to take their places.

Let us not be afraid for them. On the

whole it will make for the larger life of women and for the good of the world. They will come out physically stronger, freer, more truly the comrades of men in the life and work of the world. The war will open new doors of opportunity. They will achieve a new economic independence, a new equality of opportunity in the professions and in industries, a new parity of income, a great stride towards political equality, a new partnership in the home in moral and legal rights to children, to income, to personal expenditures, and to control of their own bodies. On the whole they will not lose in the chivalrous respect and devotion of men, for these are in the keeping of higher forces and instincts. Moreover, in one respect, the present chivalry of the world is built upon an insecure foundation, in that it does not rest upon equal justice.

But there is every necessity for safeguarding the welfare and rights of these women and girls. Unscrupulous employers (and some of them are appearing) must not be allowed to employ women at a lower wage to displace men. Women, especially girls, must be secured against that small percentage of foremen, superintendents, and employers who by withholding advancement

or threatening discharge are able to exert a dangerous influence. Machinery must be made safe, health secured by pure air, light, and freedom from dust in factories, lunch and rest rooms and abundant facilities for washing rooms provided, night work prohibited or reduced to a minimum, overstrain by lifting and over-fatigue from excessive labour avoided. Men doing lighter indoor work should be relieved by women when the shift can be made without too great loss, and the men put at the more arduous and exposed physical tasks. The housing, recreation and social life of young women who leave their homes to work in distant communities should receive devoted and systematic attention.

One has but to state these problems to realize how vitally the churches are interested. It requires but a little consideration also to realize that the women of the churches are in a position to render most valuable service to these their sisters and through them to the nation. The Council of Women for Home Missions is organizing its local societies and federating them in towns and cities for local community service in behalf of women. This is an important and opportune action.

Where this has not as yet been done the Commission on the Church and Social Service recommends that small committees of women on the welfare of women in industries be organized in local churches and that their chairmen be brought together for conference to determine appropriate action. There is no need of another organization in the church; nothing but a thinking, investigating, organizing committee of socially minded women, who have had experience on boards of charities, hospitals, civic agencies, Young Women's Associations or church philanthropies, who will undertake to study the needs of women in the industries of their own community and to bring to bear the influence of their church upon those needs.

Clearly the first thing to do after learning the facts, is for such a committee to ask the question, What can we do in our own church building for these women? That will be determined by the local situation. In many communities there is no problem arising from the employment of women. In others a church may be too far removed to be of service in its own building. In hundreds of churches, however, there will be splendid opportunities for service. Churches near factories where women have

been brought in should open the parlours and dining-room of the building at the noon hour. One church in New York has recently thrown open its rooms to women of a near-by factory and they have come in gratefully and in large numbers. They are allowed to bring in their lunches, and after the lunch is over, the church organist plays while the girls sing. The ladies of the Aid Society furnish hot coffee without cost, but the girls have met this cost by a voluntary contribution.

Churches in industrial centers ought to open their buildings so far as possible every evening with organized activities, regular church worship and services, or specially planned social and recreational evenings. The best thing the church can do for girls who have come to work from distant communities is to take them into its own life; to offer them the worship, the opportunities for religious education and Christian service, and the friendship of the church and its societies.

But church women must go farther. They must get into the struggle for the rights of women. They must zealously watch and safeguard the interests previously mentioned and others which will arise

in different communities. The willingness if necessary to become involved in controversy is essential if our women are to accomplish much for the protection of their sisters. Sooner or later, we shall have to face squarely the industrial organization of these women. It is necessary not only for their protection but for their intellectual and spiritual development. The churches are already committed to this policy, and should lend it their effective support. But in lending this support the church should stand against the class conscious struggle, and for the common interests and coöperation of working women, employers, and the larger public, as well as for the rights of the women themselves.

In larger communities it is desirable that the chairmen and secretaries of these local church Women's Committee on Social Welfare shall come together and constitute a larger committee for conference and united action. They will thus strengthen each other, and larger possibilities of usefulness will come to them. In New Brunswick, N. J., these united church committees were asked by the Board of Trade to make a careful study of housing and living conditions in the city. The necessity of this

study arose from the congestion of population because of war industries, and it was proposed to base the housing program of the city on their report.

It is quite vital that such committees shall avoid unnecessary duplication of effort, and shall work coöperatively with other religious, charitable, social, and civic agencies in their communities. On account of multiplicity of organizations, it is desirable that there be special coöperation with the Young Women's Christian Association, the Woman's Committee of the Council of National Defense, the Associated Charities, the Consumers' League, the Women's Trade Union League and the Children's Bureau of the United States Department of Labour; if these are not locally represented, then with effective local organizations working for the welfare of women and girls. But let the church women act as church women, coöperating with these organizations, but as an independent and self-directing group. The church cannot surrender its ministry to women, neither its regular forms of service, nor the adventurous new things which will have to be undertaken from time to time. Church buildings must be used to the full for neighbourhood wel-

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fare. It is manifestly wasteful to do new building until this has been realized.

On account of the magnitude of the work which the Young Women's Christian Association is to undertake for women in the larger centers of war industry, and the close relationship of the Association to the churches, the two should work hand in hand. The churches will be in a position to assist the Association in personnel, and the Association the churches by its specialized experience, in the development of their work in churches near factories.

XI

RESTLESSNESS IN THE PULPIT

CHURCHES have been profoundly affected by the common restlessness which pervades American life. Workingmen go from factory to factory, rural labour has become migratory, schools are short of teachers, men's colleges and theological seminaries have reduced attendance. Pastors have been so influenced by the lure of the camps and the battle front and by a desire to participate directly in the conflict, that thousands of them have thought that nothing is worth while except to serve as a chaplain, camp pastor, or secretary of the Young Men's Christian Association.

Churches adjacent to training camps have been favoured from the beginning, in that the war has come near to them, and offered unusual opportunities of service to the soldiers, while at the same time necessitating accustomed religious work. The attention of the great denominational war commissions

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and of the General War-Time Commission has been devoted to strengthening these churches almost equally to the work within the camps. In fact the energies of these national councils during the first year of the war have been largely absorbed with the camps and the zones about them.

Gradually, however, it is dawning upon the churches that they have lost perspective, that they have been slighting the work near at hand. A minister may not seem to be doing anything for the war in his regular work, and it is likely to become prosaic; and yet to keep the organization of the local church intact and to strengthen it; to make services of public worship inspiring and sustaining; to realize the presence of God at home as the boys realize His nearness in the trenches; to take one's place as the leader of a force in the community as one took it in the days of peace; to shepherd one's people, only a little more devotedly, and especially the children; these are the things which strengthen the spirit of the nation for its arduous labour and sacrifice. This kind of work does not have news value, but let the church not be disturbed. Those who are helped know, those who are thoughtful know, and there is nothing done

in secret that will not after a while appear in the light.

Over five hundred ministers have accepted service with the Young Men's Christian Association as religious work directors in this country and in France, and much larger numbers have accepted service for brief periods. Eight hundred more—the flower of the younger clergy—have gone as chaplains. The new law enlarging the number of chaplains from one to every regiment to one for every twelve hundred men in the entire personnel of the army will require approximately eight hundred and thirty-three chaplains for each million soldiers, and as the army grows the number of chaplains will increase correspondingly. The hospital and special service of the Red Cross, the camp pastors, of whom there have been over five hundred, and the national war commissions of the churches have taken a great many more; and a large number of ministers—how many nobody knows—have passed through the officers' reserve camps, or enlisted, or accepted the draft. The religious and social work now being developed by the Home Mission Boards and the Christian Associations in the new centers of war industries will make

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heavy drafts on the clergy. As a result there is a marked and growing scarcity of ministers, and many churches are suffering from disorganization and disintegration.

Another phenomenon which should receive consideration by church authorities is the tendency accentuated by the war for civic and social agencies to draw upon the clergy for personnel. It has been discovered by the Commission on Training Camp Activities that ministers are good community organizers. They are sought after by civic organizations, community agencies, city governments and inter-church religious bodies. Many of the most desirable men of the seminaries are thus absorbed every year, and the church faces an increasing competition for the men it has trained for its own pulpits.

It is well that the church should take its share of the national sacrifice. At a time when banks, railroads and factories are crippled by loss of personnel, it would be wrong if the church suffered no privation. These ministers will be the stronger for their experiences in camp and field. But while the church should not be favoured, it should be guarded as an essential industry is guarded.

In the first place the ministers themselves need to exercise personal restraint. They should not be influenced by the lure of the camps to forsake a larger chance to serve at home. Few opportunities will ever come to them for service to the nation equal to those that are given to them as pastors of congregations and leaders in the war-time organization of their communities.

In the second place, the time has come for chaplains and Young Men's Christian Association secretaries to be selected not alone with an eye to their fitness, but with full knowledge of the condition and needs of the churches which they are serving, and the most conscientious thought for their welfare. The Association's plan of six months or a year's service abroad and after that a return to their congregations, is a thoughtful and well advised method of using ministers. Ecclesiastical authorities should also guard their congregations by their intimate knowledge and influence when candidates are recommended as chaplains or secretaries, or when they are sought for other non-ecclesiastical service.

XII

PREVISION AND GREATNESS OF ENDEAVOUR

THE unreadiness of the Protestant churches for the emergency of the war, the seven months required to know thoroughly what to do and to get together for action, reveal the need of some method by which the church may anticipate events, and analyze social movements so as to be ready when they come.

One is comforted to a degree by the fact that after two years and a half of imminent war the Government was unprepared; also that in every great move since the war began, Protestant groups have anticipated other religious organizations. The Young Men's Christian Association alone was fairly ready, but it had had exceptional leadership, and two years of experience in European prison camps and with allied troops in France and Belgium.

The problem is one of centralized leadership: men who are representative and of-

ficially designated, who combine administrative responsibility and experience with insight and the faith of great endeavour, and who are definitely thinking at the task. The Protestant churches must have unified leadership, and leadership of the character described. It cannot be obtained very successfully by informal conferences of representatives, especially by impromptu conferences. Experience has demonstrated that these are difficult to obtain, and that they lack continuity and cohesiveness.

The most effective method is either to create a new official organization to correlate the Protestant communions, and to think in advance, leaving to each a maximum of initiative and freedom to use its own machinery; or to expand and perfect the Federal Council and allied inter-church organizations, and to further unify them, for the same purpose. The latter is manifestly the thing to do. But the matter of readiness for powerful and appropriate action in emergencies, quick understanding of religious and social movements, so as to lead them, will not necessarily follow upon united leadership. The tendency of religious organization is to become static, and unless prevision and courageous leadership are

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definitely sought, any overhead organization will finally stall in ecclesiasticism.

Prevision is also as much dependent upon objectives as upon committees. The purposes of religious effort are like an arch which has a keystone at the center and buttressing corner stones upon either side. The keystone of the future of religious effort cannot be the welfare or position of the church, but the welfare and progress of humanity. And the corner stones which buttress on either side must be the absolute absorption of the church on the one side in the spiritual emancipation of humanity, and on the other in the creation of a Christian civilization.

Surely the period of the war, and the tumultuous era which is setting in, demand the utmost wisdom of the church. They require foresight from month to month so as to anticipate the swiftly moving panorama of war, so as to be ready for urgent demands upon social agencies, so as to meet calmly crises of peril, so as to clear a way and exert great pressure upon social reconstruction when the war is ended, so as to make necessary readjustments to the conditions of the new society which will follow the war.

But prevision must be accompanied by a spirit of adventure for God and humanity, such as has distinguished the church in the great periods of its history; the same kind of adventure that has characterized foreign missions for a hundred years, and that now characterizes the Young Men's Christian Association, the Young Women's Christian Association, and the social movement in its fight against disease and poverty. Modern life and modern religions and social needs are on such a vast scale that prevision, quickness and powerful action, readiness to adjust, courage and faith to enter upon vast undertakings, are essential qualities of a conquering church.

The church is glorious when it works with this spirit. At present such effort has been largely paralyzed by the division of the churches, and the opportunity of initiative has passed to other groups. No one church has been able to act freely or to do its best, because if it has had initiative, it has had to wait for others, and if it has acted alone, it has been branded as sectarian. With unity comes initiative, public confidence, freedom, enlarged influence for the redemption of the world.

XIII

MORAL INDIGNATION

WHEN the United States entered the great war a sentiment developed in some churches that condemnation of German atrocities, of the looting of occupied territory, of forced deportations, of unrestricted submarine warfare, was a manifestation of a backwood and unchristian spirit. And yet no teacher of love has ever been so severe as Christ Himself. It was the Saviour who said to Peter, "Get thee behind me, Satan"; who looked into the faces of men in the temple and said to them, "Ye are the children of your father the devil"; who said of those who wronged children that it were "better for them that a millstone were hanged about their necks and that they were cast into the depths of the sea"; who uttered the amazing invectives of the twenty-third chapter of Saint Matthew: "Woe unto you, scribes, Pharisees, hypocrites! . . . Ye fools and blind! . . . Ye are like unto whited

sepulchres, outwardly beautiful but inwardly full of dead men's bones and all uncleanness. . . . Ye serpents, ye generation of vipers! how shall ye escape the damnation of hell?"

It is only love that can make a man capable of such indignation; only love for men and women and little children which can arouse the anger of the world against what has happened in Belgium, northern France, Poland, Serbia and Armenia, on the high seas, on battle-fields horrible with the suffering of poison gas and liquid flame. A man who is incapable of anger in the presence of such cruelty lacks moral fibre. He has lost the significance of Christ's cleansing of the temple, and of the occasion recorded by Saint Mark, when he "looked round about on them with anger, being grieved for the hardness of their hearts."

One weakness of the church has been that it has not expressed the moral judgments of the nation with sufficient definiteness and force; and therefore the conscience of the nation has sought other channels of interpretation and expression on war-time issues. In this war the press and finally the President have voiced the conscience of the people more positively than has the church.

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It is very necessary that the church shall assume its ethical functions; that it shall disregard the criticism of pacifist and of disguised pro-German sentiment; that it shall remain during the war an outspoken voice on moral issues, willing to give and receive blows for righteousness. It should not be restrained lest it shall not always be able to distinguish sharply between indignation and hatred. On the whole the American people will never hate the German people nor even the Turks. Once their bloody swords are broken, we shall deal justly with them. Our real danger is that we shall be sentimental towards them, and that we shall fail to rectify the wrongs which they have committed. Moreover, the Kingdom of God has rough work to do in the world, work like that of surgeons in hospitals, and men who hesitate at conflict, or draw back lest they miss the right in some particulars, cannot do that work.

Those who feel this moral indignation most strongly will contribute most to the winning of the war and to the safety of the future. Farmers will produce most who know best what is at stake in the world. Fathers and mothers will give their sons most freely, and will themselves live most

absolutely for the successful issue of this great struggle, who realize most keenly what has happened and the menace that still threatens the world.

But we want no hatred, no anger of violence, no counter pillaging and frightfulness, such as our troops will be sorely tempted to inflict. Rather we want at home and on the battle lines an indignation the stronger because it is quiet; the spirit born of sorrow and sacrifice, which has finally come to Canada; the consciousness that our hands are in the hands of God; a silent determination to see the terrible business through to the end; a resolution in our hearts to be just, but to see to it that never again shall such a monstrous thing as this war be perpetrated upon humanity.

XIV

THE CONSCIENTIOUS OBJECTOR

CONSCIENTIOUS objectors have been treated with consideration by the Administration, as has also freedom of speech and person. Religious bodies which have established a reputation as genuine non-resistants have not been forced into combatant service, but have been given alternative non-combatant service; and freedom of speech and person has sometimes gone to the extent of a dangerous leniency with enemy spies and intriguers. On the whole the policy of the Administration has been just and prudent, and its fruits are now revealed in a united country.

Conscientious objectors are as a rule social liberals, although they do not constitute a homogeneous group. Many so-called conscientious objectors are not genuinely such, but are political objectors or men who are seeking to avoid service. The genuine objector acts from religious considerations. He objects to taking life under any circum-

stances, and he believes absolutely and only in non-resistance and in overcoming evil with good. A socialist is not a conscientious objector since he is quick to use force and does not hesitate to take life in the hour of revolution.

The majority cannot coerce the minds of objectors, but it has the power to regulate the dissemination of their opinions in war time. They should either recognize that control, especially in view of the sacrifices and hazards of the war, or they should cheerfully take the penalty of its violation. History will not deal harshly with men who in a time like this, because of religious principles, take without complaint the penalty of their convictions. Society will also recognize in the long run the prophetic quality of their work. In peace times we should all stand for their liberties, although for no man's absolute freedom of speech.

The position of conscientious objectors is trying at best, and not so much because of what they may suffer from the Government or at the hands of indignant citizens, as because of the moral dilemmas into which they are forced. They enjoy a freedom and safety which have been won by the lives and sorrows of their fellow men. They buy and

sell, eat and drink, work and play behind a bulwark of the bodies of their friends.

Conscientious objectors are sometimes led into the attitude of censoriousness and self-righteousness towards those who must fight. It is a disagreeable manifestation of Phariseism. If because of a man's convictions he must profit by the sacrifice of those who go into battle and by the anguish of their loved ones at home, then he should at least be humble minded; if he endures any degree of martyrdom it should be in the spirit of "not appearing unto men to fast."

Conscientious objectors, especially political objectors, strike at the basis of democracy, which is government by majorities. The alternatives in a democracy are on the one hand discussion and submission to the decision of the majority with renewed discussion by the minority; and on the other, revolution, either that of arms or of personal revolt. Granting the occasional necessity of revolt, it is a hazardous process, one in which those who join are not likely to possess superior wisdom or goodness, one which is as likely to be a manifestation of impatience as of devotion to humanity. At a time when millions are freely sacrificing life and property why should not conscien-

tious objectors be willing to make some sacrifice of opinions?

Conscientious objectors, no matter how patriotic they may be, are led by their attitude, however unwilling, into giving succour to the enemy. They tend to divide the forces at home. They strike at the last reserve of the nation's power, its moral unity, in that they raise the question of the integrity of the war and of those who participate in its operations.

When individual objectors go so far as to say that all killing in war is murder, although they may use the word in a modified sense, they are in effect tending to paralyze the hands of those who fight. It may be true, it doubtless is true, that those who are guilty of wars of aggression are murderers. In this sense the hands of the rulers of Germany and Austria are red with homicidal blood. But to call the defenders of France, the heroic Belgian army, the Anglo-Saxon line in Flanders, the American army in France, murderers, is an unendurable fanaticism.

Killing is dreadful under any circumstances, but our Lord said there are times when men should "fear not them that kill the body." He meant to say that too much

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ado can be made about death. When the alternative as in this war is to leave the wrongs of the war unrighted, to submit to a barbarous military power, to face a certain new era of vast armaments, then sensitiveness about killing is weak and sentimental. It would be nobler to die in opposition than to live in such a world. If one escapes from it when his nation is straining its every muscle in life and death conflict, his holiness is like that of the religious recluse who withdraws from life but is supported by his fellows; or like the sisterhoods which escape from the flesh by denial of marriage and leave their sisters to achieve saintliness as wives and mothers of children.

The only righteous way out for conscientious objectors is either to balance their scruples against the alternatives and take up arms in a holy cause; or to accept non-combatant service and give themselves to it with all their power. To refuse non-combatant service as contributory to the war is an impossible attitude. It would mean to refuse to raise food except for one's own use, to have nothing to do with transportation or mining or industries in any way related to the war, to refuse to pay taxes or buy postage stamps or execute legal docu-

ments, or to consume food upon which there is indirect taxation. When, as in some communities, prosperous farmers are willingly reaping a harvest of war profits, but will not so much as contribute to the Red Cross, their attitude becomes impossible. In fact while we live in this world we cannot escape the guilt of its sins, or the consequences of its ignorance and incompleted social organization. The moral problem is not to find a perfect way but to seek the preponderating good.

The Society of Friends are not simply conscientious objectors, since their point of view is positive and not merely negative. For two centuries and a half they have fought against war, with admirable disinterestedness and consistency. They have given freedom to their young men to join the service, and in Britain their blessing to those who have gone to the colours. English Quakers have expressed their judgment against Germany, and their love and confidence for their native land. In the United States the Friends have undertaken reconstruction in the valley of the Marne, and many of their number are in combatant service. Nevertheless those of the Friends who cannot think it right to take up arms

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face the dilemma. They escape participation in killing only to accept participation in the wrong of other deaths, of failing to defend the weak and to break the sword of tyrants, and of acquiescence in the fastening of economic and political slavery and continued armaments upon the world. It is possible that they have been called to balance those who glorify war, and to keep before the nation the final duty of making an end of war.

XV

THE LARGER FELLOWSHIP OF RECONCILIATION

THE English Fellowship of Reconciliation, which was organized in the United States at the beginning of the great war, is in many respects a noble idea. Its members were pledged against participation in war or in preparedness for war, and positively to the creation of an international brotherhood of love, which aims to bind together the broken peoples of the world.

The American Fellowship is less absolutist, and more an emphasis upon reconciliation. To quote from a statement of principles of the American Fellowship: the men and women of the fellowship are "profoundly disturbed by the confused utterances of the churches concerning war and other great social questions. To them it appears that in accepting as inevitable the

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present world order, we have all failed to interpret the mind of Christ, and that confidence in His leadership involves us in an unflinching application of His revolutionary principle of love."

Every disciple of Jesus is at times inclined strongly to oppose all war. Doubtless a considerable number of religious people do accept the present world order as inevitable. But a larger percentage do not. There is a distinction between accepting the present state of society as inevitable, and recognizing that, under present conditions, social changes are inevitably slow and difficult; that government at least must use force until men can live by love and until the organization of society, especially its industrial and international organization, is farther along.

A brotherhood such as the Fellowship of Reconciliation must always be numerically weak. Most men, most Christian men, will believe in the necessity of defense, and in the possibility of a war in which their convictions would oblige them to participate. Most men will believe in preparedness, not alone for national defense but for the defense of liberty and righteousness in the world at large. There will seem to them

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greater evils than war; evils which under present conditions war alone can cure.

The need of the present crisis is for something greater than the Fellowship of Reconciliation can ever become; it is for a Larger Fellowship of Reconciliation, composed of millions of men and women of every nation, millions of men even in the trenches, who will give themselves to love, who will practice the love of enemies as taught by Jesus Christ, who, when it is over, will undertake to bind up the wounds and bear away the animosities of the war. The Fellowship of Reconciliation cannot accomplish these great objects. Its radical point of view keeps it too small to be effectual in the large way that is absolutely necessary if the work of reconciliation is to be accomplished. But the larger fellowship is possible. It exists in every land at this hour; it exists in the trenches; it may become strong enough to meet the need of the world.

Is not that what Jesus had in mind? He took the world as it was, recognizing its antagonisms and its wickedness. He did not say that a Christian man is to have no enemies; rather, He assumed that if he has capacity for moral indignation he will have

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enemies, but he is to love his enemies. That love which applies the Golden Rule even to an enemy is the basis of Christianity, and it is now creating the Larger Fellowship of Reconciliation for which the world will soon stand in urgent need.

XVI

PREMATURE PEACE

SURELY no one with the slightest knowledge of what is being sacrificed day by day in the war could desire to prolong it one hour beyond its necessary end. It would be calamitous if suspicion and bitterness were to steel the hearts and blind the eyes of the Allies to a genuine peace move, which might bring an end to the struggle and at the same time safeguard the future. The present suspicion of German peace moves as peace-traps may easily have such results.

But the danger of being caught in a peace-trap is a graver menace. Up to the present time all peace moves of the Central Powers have been "peace offensives," launched as war measures with the purpose of dividing the Allies, or of weakening them internally, and based upon the most dangerous and shameful intrigue. This has been shown in the trial of Bola Pasha and his fellow conspirators, in the Italian debacle, and in the

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revelations of pro-German propaganda in the United States. There is nothing as yet in the conduct of Germany in Russia or in her conduct of the war, to indicate the slightest change of heart, or to lead one to hope that anything short of crushing defeat of revolution at home will safeguard the world.

The immediate danger as the autumn of 1918 opens is not so much that the Germans may break through the allied lines in western Europe, as that by heavy blows followed by intrigue and powerful peace propaganda, the Central Powers may be able to bring about a premature peace. A peace which does not secure the restoration and rehabilitation of Belgium and northern France, of Serbia and looted Poland, would be an iniquitous peace, to be accepted only after defeat, or of necessity. A peace which should leave Germany in possession of what she now holds of allied territory in southern Europe, and in western and southern Russia, even if Belgium and northern France were evacuated, would be a peace of injustice and fraught with future danger to the world. Unless Germany were broken up by internal revolution it would mean continued armaments in Europe and the

creation of a permanent military establishment on a vast scale in Europe and the United States. We should then all recognize the necessity of universal service and a powerful navy, and the world would inevitably prepare for the next conflict.

With the beginning of the propaganda the church will be in danger. Her love of peace, her hatred of killing, her instinct for brotherhood, her belief in a common Father of all nations, her sensitiveness to suffering, her realization of our own share in the guilt of a war, the springs of which lie back in national rivalries, will tend to obscure the love of justice and righteousness, and the consequences of even a partial success to the German arms. There will be an inclination to incur the distant struggle which another generation must face, for the sake of immediate safety. Men will turn their eyes from the wrongs that are unrighted, and from the strain of continued armaments to the immediate blessings of peace. The Central Powers and their emissaries and friends in America will take every advantage of this situation, and we shall not be able to distinguish the spy and the pro-German from the misguided but sincere pacifists of our own people.

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The situation should be met in advance by a determination formed and a policy thought through when a crisis is not impending. The German sword must be broken. The aspirations of Germany for world dominion must be blocked as Napoleon was blocked. The threat of her military power must be removed from the democracies of the world. There must be forced restitution to nations that have been violated and looted. A control by democratic nations must be made possible by victory, and the way prepared for reduction of armaments. Nothing must be allowed to weaken the national will in this matter. Silent courage in disaster, unshaken purpose in the face of heavy sacrifices, greatness of endeavour, are the watchwords of the next two or three years. The churches are strong enough, if they act concertedly, to lift up the spirit of the nation in the darkest hour that could come upon it. In times of crisis, whether of battle or of intrigue, every pulpit should speak out and call the people to renewed efforts and greater sacrifices until the end is accomplished.

Slowly at first, but with accelerating swiftness and power, the nation is assembling its forces for the struggle. We are in

the midst of a vast and profoundly impressive manifestation of the magnitude of our strength and resourcefulness. Never before has such a Fourth of July been celebrated as in 1918, not even when the news of Gettysburg and Vicksburg electrified the North in 1863. If we go straight forward, refusing to look backward, turning neither to the right nor to the left until the task committed to us is accomplished, we shall see the breaking of the German power and the opening of a new era for humanity.

XVII

ECONOMIC AND POLITICAL RECONSTRUCTION

THE danger now is that a war forced upon an unwilling world, entered into by the United States with reluctance, and fought by the Allies upon a plane of high moral purpose and vicariousness, will issue upon a vast trade war for the markets of the world, which may in turn perpetuate armaments and lead to future wars.

The annual value of the manufactured goods of the world in normal times approximates eighty billions of dollars, of which eight billions enter into international trade, the balance being consumed at home. The chief manufacturing countries of the world are the United States, Great Britain, Germany, France, Austria-Hungary, Italy, Japan, Belgium and Switzerland. These countries take in exchange manufacturing

materials and foodstuffs. The manufacturing countries are now at war, the non-manufacturing world at peace.

The Committee on Exports Control, of the National Foreign Trades Council, Cincinnati, April 18, 1918, reported that the end of the war is bound to be followed by a renewed struggle for this trade surplus—eight billions of manufactured goods—and for control of raw materials, which are necessary to their production. "England is preparing, France is preparing, Germany is preparing," the report says, "and just as in the military struggle, each side learns constantly from the other and their methods become in various respects more and more alike."

The significance of what is happening is shown in the report of the Bureau of Foreign and Domestic Commerce to the Department of Commerce, after months of investigation into German industrial, political, and commercial activities before and since the war began.

"Germany went to war to gain greater control over markets for her manufactured goods and over the sources of raw materials that enter into making of such goods, and the gigantic failure of these commercial

aims is already apparent. . . . Germany confidently expected as a result of this war to get huge indemnities which, like the great indemnity exacted from France in 1871, would pay the bill of war, and would likewise clear the way for uninterrupted, unparalleled strides, with leaps and bounds in industry and trade. . . . Germany unquestionably counted on crippling the resources and competitive power of her chief European commercial competitors. The gigantic failure of these commercial aims of Germany in going to war is already apparent. When Germany attempts to resume trade it will be with at least eighteen countries that have actually been in a state of war against her, and at least nine that have severed diplomatic relations with her. German commercial policy and German traders and investors will henceforth have to face governments and commercial publics in every country of the world which are enlightened as to the German way of doing things. Commercial treaties with the advantages all on the German side will be hard to negotiate. It will be a rare country where Germany may dominate trade industry, shipping, and finance without local realization and opposition. Apart from

questions of governmental policy, there is a clear duty resting on American business men individually to keep their eyes open to German competition in whatever form it may come. The American government in concert with the governments of the other great nations will see to it that Germany, as a government, shall henceforth operate in the open. American business men, like business men in the other great countries, must likewise see to it that all operations of German trade enterprises shall take place in the open and bear a clear indication of having been made in Germany."

No thoughtful man can hope that these commercial rivalries can be avoided in so short a time as must elapse before the war is ended; and one of the disturbing factors of the world situation is that Germany cannot be trusted in industrial competition any more than in war. Her people have as yet no change of heart. They are less ready for the coöperative organization of the world than the nations which they sought to dominate and to plunder. Every commercial nation, and all of the Allies, acting in concert, must be prepared to organize their industries on the most effective methods of production and distribution, and also,

if necessary, to protect themselves against a relentless and unscrupulous competition.

But the church must recognize that these rivalries unless brought under control are almost sure to cause the continuance of armaments and to threaten the peace of the world. The church therefore is profoundly interested in a successful issue of the war, and the creation of a league of nations, at least a league of democratic nations, powerful enough to force disarmament, and powerful enough to regulate international trade relations.

It is also primarily concerned in the creation of a mental attitude which shall make possible, first the control of trade relations in the interest of fairness and peace, and finally their organization on a basis of international coöperation. This concern is shared with the church by all men of good will, and especially by the masses of the world. The manifesto of the British Labour Party, where it touches upon these matters, marks a departure in the ideal relations of the nations to one another.

For a world that has once seen the armies, navies and merchant marine of five great powers brought under unified control, that has witnessed an enforced rationing of

eleven nations, that has seen the supplying of food and of raw materials determined by a coöperative international authority, the possibility of permanent international industrial relations based upon adequate power and fair dealing will never henceforth seem impossible.

But let us not be misled into thinking that these great objectives are easily accomplished, or that they can be brought about except by great patience and effort. The continuance of armaments and military service is not so likely to be brought about by the agitation of those who are favourable to universal military service, as by pacifists who would end the war too soon. The danger is that an unfavourable issue of the war may force greater armaments. The supreme opportunity is in winning the war overwhelmingly. Then it will be possible to inaugurate a federal control of the world, under whose protection disarmament may take place, and the energies of the nations turned to problems of social welfare.

XVIII

A CHANGE IN THE HEART OF THE WORLD

IT seems impossible that one could look steadily at the world at war, observing incompleteness and imperfections of organization, taking account of a reversion to barbarism by highly civilized peoples, noting the class conscious selfishness of the Bolsheviki, once in power, and the nearness of savage instincts just below the surface in vast numbers of men, observing the spirit of profiteering which is present in working people as well as in capitalists, estimating the power of racial, national and religious animosities, without realizing that the progress of humanity finally awaits a fundamental advance in the mental and ethical life of unnumbered millions of human beings.

When the war is over the church will return to its old tasks of evangelism, religious education and Christian nurture, of per-

sonal moral discipline and spiritual awakening, with new sanctions and a consciousness that the ministry to the inner life and to character is after all its greatest social service. If the governments of the world have learned the lesson of the war, they will encourage the church, and they will turn with new earnestness to general education, and will guard the character of that education. They will not be satisfied to train men simply for the trades and professions and for industrial management, but will drive hard at moral discipline and democratic ideals. Courses in ethics, economics and social science will be considered as essential in a school of technology as mathematics, physics and chemistry. We face a change in the heart of the world as certainly as we face the necessity of a democratic organization of society. It will be impossible for radical thinkers to assert any longer that all that is needed is a proper organization of the society. Every sort of organization will involve bitter disappointments until a powerful work of education, religious and secular, has been accomplished.

But the period of the war itself offers the possibility of a fundamental change in the

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point of view of the men and nations who control the world. Mr. Henry Morgenthau, in an address at the Hippodrome, New York, on the occasion of the inauguration of the Christmas campaign of 1917 for Armenian and Syrian relief, said that while Germany was deliberately guilty of this war, it had been brought on in its more remote causes by the greed of men and of nations for wealth and power. If we do not change that point of view the world will be plunged into another struggle some time in the future, and every nation will prepare for that struggle. The only way out, he said, is to change the heart of the world. The desire for acquisition, personal and national, must be supplanted by a devotion to human welfare. This may be accomplished during the time of this war.

Mr. Morgenthau evidently did not have in mind that men's hearts universally could be made over in so short a time, but that enough men and enough nations might take the new point of view, to lift the control of the world from the basis of greed over upon the basis of human welfare. The greatest opportunity of the war is just this possibility. It stands like an open door across the pathway of the great powers. It makes,

or should make, an unprecedented challenge to the church.

Two primary forces have been preparing for this change in the heart of the world. The first is the lesson of the cost of the war: its huge losses of men and materials, its dreadful sorrows, its four years of excessive strain and deadly anxiety. Who but a madman would ever again venture his country upon such a sea of troubles for imperialistic motives?

The second is that the stupendous organization of the nations for the conduct of the war and for the relief of its suffering, is preparing them for a new era of social thinking and effort. The entire nation has been put in training in social service. Ten million women are working for the Red Cross. A million young people have been studying "This Side the Trenches." The business men of the country, and labour as solidly, are tied up with voluntary service for the government and for war causes. Three hundred and fifteen thousand Boy Scouts were mobilized for the Third Liberty Loan. Everybody is learning the joy of unselfish work.

If now the church can speak, if teachers and writers and statesmen can realize the

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opportunity, it is possible that the war may issue in a new era for humanity: an era of disarmament, of the turning of attention to the creation of a juster and more democratic economic form of society, of a nation-wide and world-wide organization for public health, better use of leisure time, public education, greater opportunity for the children of the masses, the equal status of women with men, a democratic reorganization and revival of religion, a correlation of the industry of the nations, and other like social objectives.

It is the supreme opportunity of the church, an opportunity which can be met only by an informed, an inspired and a tremendously active church. This finally falls back upon the power of local pulpits and the prayers of local congregations. Not since the days of the Civil War has the church had such an opportunity, such need of real preaching, such necessity of reliance upon faith and prayer. And upon the most distant and isolated church and its pastor the obligation rests most heavily.

APPENDIX I

WHAT A FEW CHURCHES ARE DOING

NOTHING in religious theory is ever quite so helpful as actual practice. The things that have been suggested in these chapters, so far as they are related to local churches, represent the experience and accomplishments of many widely scattered congregations. But that they may be still further concreted, the special war-time work of a few outstanding churches, in the briefest sort of summary, is now given:

Brick Presbyterian Church, New York.

This historic church, located at Fifth Avenue and Thirty-seventh Street, of which Dr. Henry Van Dyke was pastor for many years, has thirty-nine stars on its service flag, fourteen of its members in whole time auxiliary service, and six of its women in France. It flies an American and a service flag over the street.

Its War Relief Society is also a Red Cross auxiliary. This society raised last year

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\$5,000, made 2,258 garments, 7,000 surgical dressings, three boxes for refugees in France, and knitted articles for Camp Merrit.

The church maintains a Neighbourhood Club for Soldiers and Sailors at its Neighbourhood House near the church, with can-teen, entertainments, club facilities and automobile rides.

The choirmaster has arranged a collection of war hymns for the use of the congregation, also special settings of anthems; and the choir staff has volunteered its services in camps.

The Brick Church has two affiliated churches. Christ Church has weekly dances for enlisted men and lodgings for fifty men on Saturdays. It has a Red Cross auxiliary of 100 workers, and has provided outings this summer for children of soldiers and sailors. Barbour House has a Red Cross auxiliary and its residents participated in the Third Liberty Loan.

The services at Brick Church have not been interrupted by the war, although Dr. Janeway, assistant pastor, has become a chaplain. The pastor, Dr. Merrill, has kept at his post and has made the church notable for the strength and spiritual vitality of its

services. The weekly noonday services have not been interrupted. Dr. Merrill is chairman of the American Branch of the World Alliance for Promoting International Friendship through the Churches, and is a member of the Church Peace Union and of the National Committee on the Churches and the Moral Aims of the War.

Trinity Church, New York.

Every person who comes up Wall Street from the east faces the spire of Trinity Church, as it stands guard for the Christian religion in the heart of the financial district of New York. It has been a powerful influence for the nation in New York since the United States entered the war, and a force for the cause of the Allies since the beginning of the war. Its rector, Dr. Manning, has taken advantage of public occasions to make addresses which have had marked significance. He is voluntary chaplain at Camp Upton.

The church is open for prayer for soldiers and sailors every day, and its noonday services, always attended by throngs of business people and visitors, carry the spiritual issues of the war day by day. The hospitality of Trinity is extended to all men

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in uniform at a rest room at 811 Fulton Street, and supper is served on Sundays from three to nine.

Between Trinity and the Chapel of the Intercession at 155th Street are eight chapels, offspring of the mother church. Each is actively engaged in Red Cross work, and in the maintenance of canteens, or of rest and recreational rooms for soldiers and sailors of the United States and its allies. Luncheon is served free every day at St. Paul's to all soldiers and sailors in uniform. The Chapel of the Intercession has club rooms for enlisted men open every afternoon and evening. The chapel at Governor's Island is intimately associated with army life at that post. At St. Paul's Chapel House an average of 300 nurses receive instruction in French on Tuesday, Wednesday and Friday evenings. There is also a special service for them in the chapel. The vicar of St. Luke's has been a voluntary chaplain at Allentown. Each of these churches has been active in behalf of Liberty Loans and War Savings.

Plymouth Church, Brooklyn.

Plymouth Church was made a shrine of American liberty by Henry Ward Beecher.

It is a plain but spacious building, with a splendid new parish house, the Arbuckle Institute, connected with the old building by a cloister. No religious edifice in New York is richer in the Americana of the Civil War period.

Its pastor, Dr. Hillis, has maintained the patriotic traditions of the church. He devoted his sermons for a considerable period to the ethical and historical setting of the war, and to statements of personal observations of German frightfulness in Belgium and France. He has spoken on the war in various states during the season of 1917-18, and returned to Europe during the summer to gather material for next autumn's addresses. His sermons have been printed weekly in the *Brooklyn Eagle* and he has also written syndicated articles for the press.

The women of Plymouth Church have two war relief organizations: the Arbuckle-Plymouth Red Cross Auxiliary, whose 300 members meet weekly, and the Plymouth Woman's Guild, which specializes in knitted articles and clothing for soldiers and war refugees.

The club rooms of the Arbuckle Institute are open to all soldiers and sailors. This

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includes the use of a completely equipped gymnasium, billiard room and club rooms. The proximity of the church to the Brooklyn Navy Yard and to the forts and camps about New York makes this service opportune.

Madison Avenue Baptist Church, New York.

Madison Avenue Baptist is in the same neighbourhood with the Brick Presbyterian, All Souls Unitarian and the Marble Collegiate Churches. It is an example of a down-town congregation readjusting itself to changed conditions, with a modern parish house, and extensive neighbourhood work.

Dr. Eaton, the pastor, has been loaned by the congregation to the Government, and has been made chairman of the National Service Section of the United States Shipping Board. He addresses the workers every day in different shipyards. Five members of his congregation are working with him at the same problem. Dr. Eaton was also influential in forming public opinion in New York before entering this specialized field, and was outspoken for the Allies before the United States entered the war.

The congregation of the Madison Avenue

Church is also active in war causes, Liberty Loans, War Savings, Red Cross, etc. Dinner is served to enlisted men on Tuesday evenings and the club rooms of the parish house are thrown open to them. The ladies of the church are organized as a Red Cross auxiliary, meeting for general Red Cross work on Tuesdays and Wednesdays.

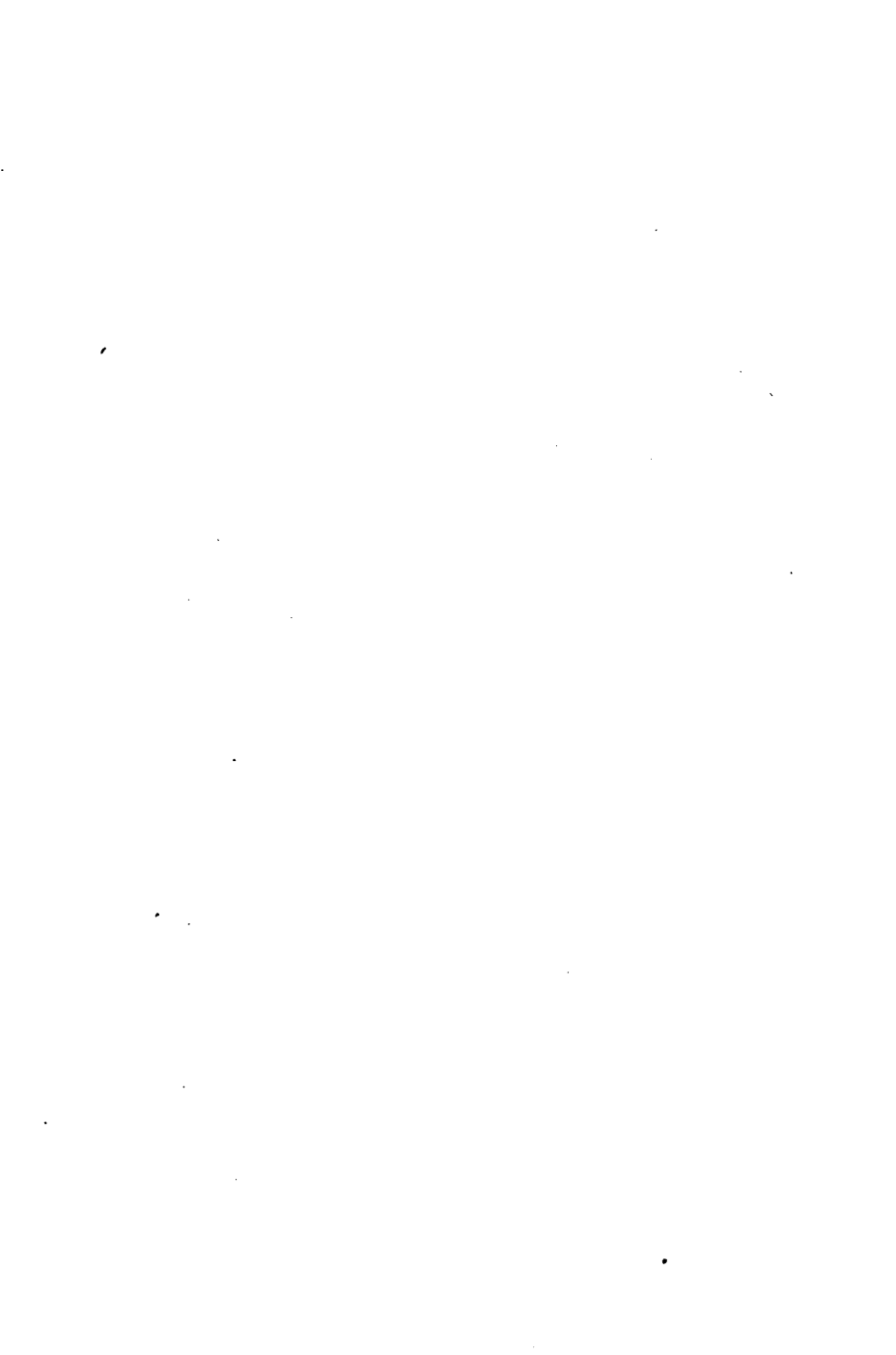
*Madison Avenue Methodist Episcopal Church,
New York.*

This church has also had a notable record in the war. Under its former pastor it was organized for war service to France and England in the winter of 1915. A branch of The Helpers was formed in the church by Mrs. Anderson Fowler, and later the Junior Helpers. They sent dozens of great bales of the finest surgical dressings to France in the days when such dressings were cleansed and reused until they were worn threadbare. When the United States entered the war a Red Cross unit was organized. For over three years, working summer and winter, these women, under the inspiration of Mrs. Fowler, have been preparing surgical dressings, knitted goods, clothing for refugees and war babies, and collecting other supplies and money for hos-

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pitals in France and Flanders, where the church is represented by volunteer nurses.

Dr. Sockman has carried forward this war service aggressively. He reports: "We have sent thirty-two of our men into the various branches of the national service, among them being two majors and several other commissioned officers. Moreover, the church has sent a motor truck and two motorcycles through the Bellevue Hospital unit to the eastern front. Our war relief helpers have continued their work throughout the summer, many doing it at their summer homes. The work done will total several thousand dollars for the year. We are making our Sunday evening social teas attractive to soldiers and sailors who are in the city by inviting them as our special guests."



APPENDIX II

LISTS OF MAILINGS TO CLERGYMEN FOR WAR CAUSES
MAY, 1916 TO JULY, 1918*Governmental and Semi-Governmental:*

Department of Agriculture.....	May 15, 1917	87,500
Publicity Committee of Liberty Loan Fund.....	June 6, 1917	77,800
Food Administration.....	June 11, 1917	140,000
National Emergency Food Garden Commission..	July 16, 1917	39,500
Commission on Training Camp Activities.....	Oct. 11, 1917	137,000
Committee on Public Information.....	Nov. 15, 1917	131,600
American Red Cross—Christmas Drive.....	Dec. 13, 1917	133,400
Department of Agriculture.....	Mar. 16, 1917	37,700
American Red Cross—"Manual of Home Service".	Apr. 6, 1918	132,500
American Red Cross—Institute for Crippled and Disabled Men.....	Apr. 17, 1918	113,500
American Red Cross—Second War Fund.....	Apr. 24, 1918	134,600
Committee on Public Information.....	Apr. 24, 1918	101,000
Department of Agriculture.....	Apr. 25, 1918	39,000
National Organization for Public Health Nursing.	May 29, 1918	120,000
National War Garden Commission.....	June 19, 1918	40,000
American Red Cross—Institute for Crippled and Disabled Men.....	June 20, 1918	49,750
		<hr/> 1,564,850

Federal Council War Relief Appeals:

1st Appeal	May, 1916	60,800
2d "	July, 1916	64,900
3d "	Sept. 5, 1916	64,000
4th "	Oct. 1, 1916	89,500
5th "	Nov. 29, 1916	79,900
6th "	Mar. 12, 1917	77,500
7th "	May 2, 1917	72,500
8th "	Sept. 28, 1917	50,000
9th "	May 13, 1918	56,000
(Huguenot)		
(Armenian and Syrian)		
(Christmas Message)		
(Easter Message)		
(Washington Meeting)		
(Huguenot)		
(President's Proclamation		
Memorial Day Message)		
		609,100

Other Organizations:

Armenian and Syrian Relief Committee	Dec. 19, 1916	29,900
The Christian Work	Dec. 19, 1916	30,000
B. F. B. Permanent Blind Relief Fund	Dec. 26, 1916	30,000
The Fellowship of Reconciliation	Feb. 10, 1917	31,200
The Christian Work	May 22, 1917	36,800
"	Oct. 30, 1917	30,000
American Bible Society	Nov. 1, 1917	79,500
League to Enforce Peace	Nov. 15, 1917	35,500
National Committee on the Church and the		
Moral Aims of the War	Mar. 15, 1918	10,000
National Service Commission (Congrega-		
tional)	Mar. 30, 1918	17,000
League to Enforce Peace	Mar. 30, 1918	10,000
		339,900

Total..... 2,513,850

APPENDIX III

HAGUE CONVENTIONS VIOLATED BY GERMANY

CONVENTION IV

The Pillage of a Town or place even when taken by assault is prohibited (Article No. 28).

The attack or bombardment, by whatever means, of towns, villages, dwellings or buildings, which are undefended is prohibited (Article No. 25).

Prisoners of War are in the power of the hostile government, but not of the individuals or corps who capture them. They must be humanly treated (Chapter II, Article No. 4).

The Government into whose hands prisoners of war have fallen is charged with their maintenance (Chapter II, Article No. 7).

The state may utilize the labour of prisoners of war according to their rank and aptitude, *officers excepted*. The tasks shall not be excessive and shall have no connec-

tion with the operations of the war (Article No. 6).

It is especially forbidden to employ poison or poisoned weapons; to declare that no quarter will be given; to kill or wound an enemy who, having laid down his arms, or having no longer means of defense, has surrendered at discretion; to employ arms, projectiles or materials calculated to cause unnecessary suffering; to make improper use of the flag of truce, of the national flag or of the military insignia and uniform of the enemy. A belligerent is also likewise forbidden to compel the nationals of the hostile party to take part in the operations of the war directed against his own country, even if they were in the belligerents' service before the commencement of the war (Article No. 23).

In sieges and bombardments all necessary steps must be taken to spare, as far as possible, buildings dedicated to religion, art, science, or charitable purposes, historic monuments, hospitals, and places where the sick and wounded are collected, provided they are not being used at the time for military purposes (Article No. 27, 1907).

Family honour and rights, the lives of persons, and private property, as well as re-

ligious convictions and practice, must be respected. Private property cannot be confiscated (Article No. 46).

Pillage is formally forbidden (Article No. 47).

No general penalty, pecuniary or otherwise, shall be inflicted upon the population on account of the acts of individuals, for what they cannot be considered as jointly and severally responsible (Article No. 48).

Requisitions in kind and service shall not be demanded from the municipalities or inhabitants except for the needs of the army of occupation. They shall be in proportion to the resources of the country, and of such a nature as not to involve the inhabitants in the obligation of taking part in military operations against their own country (Article No. 52).

An army of occupation can only take possession of cash funds and realize the securities which are strictly the property of the state, means of transport, all movable property belonging to the state which may be used for military purposes (Article No. 53).

The occupying state shall be regarded only as administrative and usufructuary of public buildings, real estate, forests, and

agricultural estates belonging to the state, and situated in the occupied country. It must safeguard the capital of these properties, and administer them in accordance with the rules of usufruct (Article No. 55).

The properties of municipalities, that of institutions dedicated to religion, charity and education, the arts and sciences, shall be treated as private property.

All seizure of, destruction or wilful damage done to institutions of this character, historic monuments, works of art and science, is forbidden, and should be made the subject of legal proceedings (Article No. 56).

CONVENTION V

The territory of neutral powers is inviolable (Article No. 1).

Belligerents are forbidden to move troops or convoys of either munitions of war or supplies across the territory of a neutral power (Article No. 2).

The fact of a neutral power resisting, even by force, attempts to violate its neutrality cannot be regarded as an hostile act (Article No. 10).

A neutral power is not called upon to prevent the export or transport, on behalf of

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one or the other of the belligerents, of arms, munitions of war, or, in general, of anything which can be of use to an army or fleet (Article No. 7).

CONVENTION IX

The bombardment of naval forces of undefended ports, towns, villages, dwellings or buildings is forbidden (Article No. 1).

CONVENTION X

Military hospital ships, that is to say, ships constructed or assigned by states specially and solely with a view to assisting the wounded, sick, and shipwrecked, the names of which have been communicated to the belligerent powers at the commencement or during the course of hostilities, and in any case before they are employed, shall be respected, and cannot be captured while hostilities last (Article No. 1).

(All these conventions and articles were ratified by Germany and Austria-Hungary November 27, 1909.)

The contracting powers agree to abstain from the use of projectiles the sole object of which is the diffusion of asphyxiating and deleterious gases (Declaration IV, No. 2).

(Signed at the Hague, July 29, 1899, and ratified by Germany and Austria-Hungary, September 4, 1900. *The separate articles were proposed usually by the German representative in the name of the Emperor.*)

NOTE—These articles are copied verbatim, although not always in full, from The Hague Conventions and Declarations of 1899 and 1907; Scott, Carnegie Endowment for International Peace, New York.

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